# The CHRISTIAN CENTURY

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## The Case Against Conscription
By Frank L. Wright

## Who's An Appeaser Now?
By Harold A. Bosley

## Dutch Book of Acts
*An Editorial*

## No Disarmament?
*An Editorial*

MARCH SURVEY OF BOOKS

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## In This Issue

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## Coming

direct from Argentina an eyewitness account of recent developments in that much discussed country. The way in which the dictatorship used the Roman Catholic hierarchy and the rivalry between British and American corporations for its own ends is described.


# The CHRISTIAN CENTURY

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## Contents


Editorial
- Editorial Paragraphs ..... 291
- No Disarmament? ..... 294
- A Dutch Book of Acts ..... 295

Quintus Quiz: 'It Gives Me Great Pleasure to Introduce' ..... 296

Contributed Articles
- Who's an Appeaser Now? by Harold Bosley ..... 297
- The Case Against Conscription, by Frank L. Wright ..... 299

March Survey of Books
- The Real Soviet Russia, by David J. Dallin ..... 301
- Amerigo Vespucci, Pilot Major, by Frederick J. Pohl ..... 301
- This Is Judaism, by Ferdinand M. Isserman ..... 302
- Scottish Theology, by John Macleod ..... 303
- The Midnight Cry: A Defense of William Miller and the Millerites, by Francis D. Nichol ..... 304
- Books in Brief ..... 304
- Books Received ..... 305

Correspondence ..... 306

News of the Christian World
- Correspondence from India ..... 308
- Correspondence from France ..... 308
- Corresopndence from Chicago ..... 310
- Correspondence from London ..... 311
- Correspondence from New York ..... 312
- Correspondence from New York State ..... 314
- Correspondence from Northern California ..... 316
- Correspondence from Scotland ..... 317
- The Church Roll ..... 318

Current Feature Films ..... 319


## Calendar of Coming Events

Mar. 6-7. Thirkield Lectures, Gammon Seminary, Atlanta, Ga.; Paul Quillian, speaker.
Mar. 6-8. Earl Lectures, Pacific School of Religion, Berkeley, Calif.; Paul Hutchinson, speaker.
Mar. 6-8. Methodist Conference on Ministerial Training, Atlanta, Ga.
Mar. 6-13. Religious Book Week.
Mar. 7. Second Congregational Church Forum, Waterbury, Conn.; Fisk Jubilee Singers.
Mar. 9-11. Methodist Student Movement Conference, Indianapolis, Ind.
Mar. 11. Chicago Sunday Evening Club; Lynn Harold Hough, speaker.
Mar. 12. Fellowship Forum, Philadelphia; A. Philip Randolph, speaker.
Mar. 12. Girl Scout Day.
Mar. 12. Institute of Religion, Raleigh, N. C.; Eleanor Roosevelt, speaker.
Mar. 14. Evangelical-United Brethren Fraternal Fellowship of Philadelphia; Raymond Albright, speaker.
Mar. 16-18. Methodist Student Movement Conferences, Grand Forks, N. D., Greenwood, S. C., Manhattan, Kan.
Mar. 17. St. Patrick's Day.
Mar. 17-18. Midwest Cooperative Conference, Waukegan, Ill.
Mar. 18. Community Church, Boston; Agnes Smedley, speaker.
Mar. 18. Chicago Sunday Evening Club; Henry St. George Tucker, speaker.
Mar. 18. Interracial Vesper Hour, Kansas City, Kan.
Mar. 18. Red Cross Sunday.
Mar. 20. Federal Council of Churches, Executive Committee, New York.
Mar. 25. Annunciation.
Mar. 25. Palm Sunday.
Mar. 27-30. Easter Week of Prayer.
Mar. 30. Good Friday.
Apr. 1. Easter.
Apr. 1. Community Church, Boston; Barnett R. Brickner, speaker.
Apr. 1. Ford Hall Forum, Boston; Jerome Davis, speaker.
Apr. 3-5. Seminar on America's Responsibility for World Reconstruction, Washington, D. C.
Apr. 8. Community Church, Boston; John Haynes Holmes, speaker.
Apr. 12-13. Shaffer Lectures, Northwestern University, Evanston, Ill.; George A. Buttrick, speaker.
Apr. 15. Community Church, Boston; Frederick L. Schuman, speaker.
Apr. 22. Community Church, Boston; Clarence R. Skinner, speaker.
Apr. 29. Community Church, Boston; Eduard C. Lindeman, speaker.
May 1-4. Pastors' Institute, Kansas City, Mo.
May 2-3. Minnesota State Conference of Social Work, St. Paul.
May 6. Rural Church Sunday.
May 7-13. Christian Family Week.
May 10. Ascension Day.
May 13. Mother's Day.
May 15. Federal Council of Churches, Executive Committee, New York.
May 21-28. Northern Baptist Convention, Grand Rapids, Mich.
May 23. General Assembly, United Presbyterian Church, Dayton, O.
May 24. General Assembly, Presbyterian Church in the U. S., Montreat, N. C.
May 24. Presbyterian General Assembly, Minneapolis, Minn.
June 7. General Synod, Reformed Church in America, Buck Hill Falls, Pa.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
# CHRISTIAN CENTURY
Undenominational

VOLUME LXII CHICAGO, MARCH 7, 1945 NUMBER 10

## EDITORIAL

WE CANNOT recall the passion of Jesus Christ, as we do in Lent, without remembering the days when the church suffered with its Lord. Dark though those hours were, they were also times of triumph and fulfillment. Today we know they are not over. Christians in many lands and in our own country are bearing the cross in imprisonment, destitution and loneliness. What pastor can instruct children in the meaning of membership in the church without being aware that they too may be called to witness to their faith "through peril, toil and pain"? As we lift to the throne of divine grace all those fathers and mothers, teachers and ministers, who in Lent attempt with lesser gifts to follow the Great Teacher in the ministry of instruction, dare we forget those who also teach by faithfulness under trial? Remember, O Lord, Christians who are journeying, who are in foreign lands, in bonds and in prison, captives, exiles, in torture and bitter slavery—our fathers and brethren. Remember, Lord, every Christian soul in tribulation and distress, desiring Thy pity and succor, O God, and the conversion of the erring. Remember, Lord, all for good. Have pity, Lord, on all and be reconciled to all. Give peace to the multitude of Thy people. Dissipate scandals, put an end to wars, stay the rising of heresies. Give us Thy peace and Thy love, O God our Savior, Thou succor of all the ends of the earth. Amen.

### Fourth Week In Lent

### New Allied Drive Toward Cologne

TOPPING all other European war news of the week is the newly activated drive of the Allied forces on that part of the western front directly opposite Cologne. The terrain here is open and level. German resistance seems to have sagged, perhaps because of recent terrific bombings of supply lines and transportation routes immediately behind the German front. The strong defense at the Roer river and at Düren and Jülich has been overcome by the crossing of this river on a wide front and by the capture of these and other towns. The sweeping American advance has brought Cologne under gunfire, and there is reason to expect that forces of the 1st and 9th armies will establish a position along the western bank of the Rhine in this sector before they stop for breath. Similar though less spectacular gains are reported farther south, where the distance to the river is greater and the intervening terrain less favorable to the rapid advance of armored forces. On the eastern front, Russian progress in the last few days does not show conspicuously on the map, but there have been substantial achievements in the mopping up of by-passed positions such as Breslau, where large numbers of prisoners have been taken, and there has been a continuation of close coordination between British and American airforces and Russian ground forces in preparation for the next strides toward Berlin. The Allies gained a new ally when Turkey, hastening to qualify for a seat at the San Francisco conference before the deadline which had been set at March 1, declared war on Germany and Japan less than a week before that date—not that it matters much, except to Turkey.

### Deliver Second Mass Attack on Tokyo

WHILE MARINES inched their way across Iwo in the bloodiest battle of the Pacific war to date, a giant aerial armada struck a second devastating blow at the Japanese capital. For the first time large land-based planes flew from Saipan to join a thousand navy bombers in a concerted assault on Tokyo. The Japanese radio claimed that the action over the metropolis of the empire was intended to divert attention from Iwo, where American troops were having hard going and suffering many casualties. It is more likely that it represented another attempt to destroy industrial plants, which are said to have been turning out 2,000 planes a month until recently, and to hamper repair of naval ships. The fact that it occurred on the day when the battle of Manila, 1,800 miles to the south, was ending in the destruction

of the force assigned to hold that city, could not have escaped the attention of the Japanese high command. Without doubt the question they would most like to have answered is, Is Japan to be invaded next? Allied to it is the question whether MacArthur's mission will be extended beyond the Philippines or will be confined to the very considerable and somewhat unglamorous job of mopping up that remains to be done there. It is to be noted that the navy has conspicuously refrained from asking for army help in the attack on Iwo, although that island has proved a very hard nut to crack. Resentment in navy circles against MacArthur's flair for capturing headlines as well as fortified cities may influence the next step in the Pacific war. If the navy adheres to its go-it-alone tactics, the next landing may be made not on Japan but on the Ryukyu islands. Japan, the coast of China and Formosa are equally accessible from the Ryukyus.

## What Are the Italian Armistice Terms?

SENATOR BRIDGES brought to a head the question of the armistice terms imposed on Italy when he inserted in the *Congressional Record* a purported outline of those terms. Ever since Italy surrendered the Allies have refused to make public the terms imposed. On several occasions spokesmen for the tottering Italian cabinets have intimated that no Italian government could survive if it were known to have accepted the demands actually made by the Allies. Americans and Englishmen who hope for a "curative and constructive" peace have therefore come to dread the day when this particular document in the closet of secret treaties growing out of World War II should be dragged into the light. The article inserted in the *Record* by Mr. Bridges suggests that there has been ample reason for such dread. Senator Bridges was careful to say that he did not know whether or not these were the true terms. But they were published in the reputable *International Law Review* of Geneva, which is edited by Dr. Antoine Sottile, professor at the Academy of Law at the Hague and a permanent delegate to the League of Nations. They indicate that Britain is to receive the islands of Pantelleria, Lampedusa and other islands off Sicily; France is to gain Elba and territory along her frontier with Italy; Yugoslavia is to receive Istria with the cities of Fiume and Zara; the peace conference is to dispose of Libya, Somalia and Eritrea; Anglo-American control is to be established over Italian heavy industry and banks; 2,000,000 Italian workers are to be sent after the war to other countries for reconstruction work. Undersecretary Grew, for the department of state, has denied that the armistice conditions contain anything about sending Italian workers to other countries, and has brushed aside the other items by saying that since Italy is now a co-belligerent of the Allies they may modify the terms in any way they please. This suggests, however, that the article in the Geneva law review must have been pretty close to the truth. As an indication of the spirit in which the Allies mean to discharge the moral responsibility which Mr. Churchill says unconditional surrender imposes, the original Italian terms are highly important. If the terms now made public are not correct, why won't the Allied governments tell what the actual terms were on which the Italians surrendered?

## Roman Catholic Church Never Sells Spiritual Blessings

THE EXACT TEXT of a communication now being distributed among the faithful reads as follows:

SERAPHIC MASS ASSOCIATION
ST. AUGUSTINE'S MONASTERY
220 THIRTY-SEVENTH ST., PITTSBURGH, PA.

February 20, 1945

Dear Friend:

Would you be interested in our Perpetual Mass League? This League offers 500 Masses each day for its members. Perpetual membership entitles the enrolled to a participation in the spiritual benefits found listed on the enclosed application blank.

Perpetual living membership fee is five dollars and for the deceased two dollars. The enclosed application blank will explain the object and benefits of this Mass League, *which has the approval of our Holy Father.* We also have an enrollment for those in the Armed Forces. Such an enrollment will entitle the one enrolled to a beautiful Spiritual Bouquet and all the benefits of the Association for the duration of the War.

Hoping that you will be interested in our Perpetual Mass League and asking God to bless you, I am

Sincerely yours,
Fr. Cecil Nally, O.M. Cap.

The application blank enclosed with the above letter gives the following particulars:

SPIRITUAL TREASURY

1. Every year 6,000 special Masses are said for living and deceased members.
2. Members participate in the 500 Masses offered daily in 500 different Capuchin Monasteries for their benefactors.
3. Every year 300,000 Holy Communions are offered up by our lay-Brothers and Associates.
4. Members share in the good works, prayers and sacrifices of 13,000 Capuchin Fathers and lay-Brothers.

CONDITIONS

1. Yearly membership fee: 50 cents for each member.
2. Perpetual deceased membership fee: $2.00 for each member.
3. Perpetual living membership fee: $5.00 for each member. (Continues after death.)
4. Perpetual membership for an entire family, living and deceased: $25.00.

## The Americas Look To Their Future

AT CHAPULTEPEC, the presidential palace on the outskirts of Mexico City, delegates from all the American republics are considering the economic future of their countries, realizing that political stability and domestic tranquility cannot be built upon such low standards of living as now exist among vast sections of their populations, and that these low standards may become lower still after the war unless heroic measures are adopted to raise them. "Peoples in desperation go to the extreme left," said Ezequiel Padilla, the very intelligent Mexican foreign minister, while governments faced with the task of keeping order among such peoples "go to the extreme right." The result of such tensions, when continued to the breaking point, cannot fail to be catas-

trophic. The way out is obviously a better organization of our total abundance of resources, our productive power, our ample facilities for distribution, and the vast aggregate of our demand for consumers' goods. In other words, since we actually have enough to go around, the problem is to make it go around. But this generalization contains within it all the most difficult problems of both domestic and international economics. Every city which has a "gold coast" and a slum could apply to itself the same formula. Latin American countries think of the United States as the gold coast of the western hemisphere, and they are at once eager for help and suspicious of domination. One trend of opinion among the Chapultepec delegates favors industrialization as the road to "building an American world of consumers and high standards of living." Undoubtedly the southern republics need more industries, but there are communities in the United States which can testify from experience that becoming industrialized is not necessarily a highroad to happiness. Much of the needed industrial development of the Latin American countries, like the industrial rehabilitation of Europe, will have to be at the expense of the United States. It will be a necessary condition of building the kind of world in which we ourselves can live with any security. The chief anxiety of our Latin neighbors flows from the fear lest, under pressure to do all we can for Europe, we will overlook the needs of this hemisphere.

## Missionaries as Potential Intelligence Officers

THE DISQUIETING LACK of discussion concerning peace terms in the Pacific war suggests that not much is being said because the nations soon to be victorious do not know what they want to say. This is certainly true of the United States. An article in the current issue of the *Duke Divinity School Bulletin*, published by Duke University, Durham, North Carolina, does not profess to discuss what peace terms in the Far East should be. But in its analysis of one phase of the postwar situation in that part of the world it inferentially outlines a more solid basis on which to lay down peace terms than any we have hitherto seen. This article is by Prof. Charles W. Iglehart of the department of missions at Union Theological Seminary. It treats "Difficulties Confronting Immediate Postwar Missions in Japan." It sticks to that subject, and by the time it is done it has covered it up and down, back and forth, and turned it inside out. If the political leaders could be induced to look at this study of what missions will be up against in Japan after the war, they would learn a lot more than they now seem to know about what the peace-making efforts of the victor nations will be up against. One detail which seems to us to make Dr. Iglehart's article unusually important is his frankness in dragging into the light a subject until now discussed only in whispers, if at all. This is the effect on future missionary work in the Far East (in China and elsewhere as much as in Japan) of the use of missionaries by the American army in this war as intelligence officers and as sources of maps and other strategic information. "It will now be known," says Dr. Iglehart, "that missionaries are not innocent visitors with only spiritual functions, but that they carry explosive possibilities of harm in case of war. Their children, too, are to be reckoned with in war situations." It is just as well to get this said, openly and without hedging. The problem involved is one which is likely to plague the missionary societies for years to come.

## Why Delay V-Day Meetings?

IN the correspondence section of this paper appears a brief letter which carries an important suggestion. Months ago, its writer points out, churches all over the land prepared to meet in community services on V-Day. Although the prospect of immediate peace has faded, some churches still publish notices telling their members where and when such meetings will be held when the war ends in either Europe or Asia. But why wait? Now, it is suggested, an event which may have greater long-range significance than even the end of hostilities is scheduled to occur in San Francisco on April 25. Why should not the churches in every community in America meet on the evening before this United Nations conference opens? Prayers of gratitude for the termination of war are good, but intercession for the success of efforts to create a lasting structure of peace is better. Even though we know that great and almost insuperable difficulties confront those who must now attempt to construct, in spite of resurgent nationalism and the war's heritage of hatred and destruction, an international instrument of justice and cooperation, we hope that a great number of such meetings will be held. Even though the churches which call upon nations to reconcile their differences are themselves divided, that fact should lose some of its bitterness if, this once, those divisions are surmounted in common prayer. Not even the complete success of the San Francisco conference would compare in importance with the establishment of a universal conviction within the church that the root of the evil which has sent two generations of American young men into the modern hell of mechanized slaughter is found in the fears and frustrations, the self-interest and the suspicions of the common life of civilized but impenitent men.

## Curfew Rings Tonight

MIDNIGHT curfew for "night spots"—primarily night clubs, taverns and the like, but also bowling alleys, billiard parlors, motion picture houses and other places of nocturnal entertainment—was designed primarily to save light and fuel, secondarily to shunt some manpower into more useful employment. It is still too early to say how generally the order will be observed or what problems of enforcement will arise and how they will be met. Though the majority of the proprietors who have let their sentiments be known have expressed their willingness to comply with the order, they have not pretended to be happy about it, and some have been

outspokenly hostile. All have mentioned the unemployment that will result for entertainers, bartenders and waiters. Customers have spoken somewhat more freely, perhaps because they have no reason to fear reprisals from any of the government agencies which may perhaps put the screws on recalcitrant proprietors. It must have brought a shock of surprise to many home-loving citizens to learn that there is so large a number of persons who seem to consider that the ending of an evening of gaiety at midnight is a hardship too great for mortal flesh to bear and an invasion of private rights which no wartime emergency can justify. It was to be expected that the old bogey of "prohibition" would be trotted out; the curfew has been denounced as only a trial balloon sent up by the drys who had another Volstead Act ready to spring if they got away with this. It was rather humiliating that the office of the War Mobilization director had to protest that it didn't care anything about saving people and was interested only in saving coal.

# No Disarmament?

TWO DAYS after his return from Yalta, Winston Churchill, according to the Associated Press, made a statement in Parliament which "implied that any sweeping world-wide disarmament such as that after the last war was not included in the Big Three peace plan." The subject seems to have come up unexpectedly. Some member of Parliament suggested that as soon as Germany had been defeated the whole question of postwar limitation of air power might be taken up. The suggestion seemed to find support in various parts of the House of Commons until the prime minister intervened with a blunt remark that the victorious Allies have no intention of depriving themselves, after the war, of any of the weapons with which they have won their victory. And that, so far as Parliament was concerned, was that.

It is a pity that the members of Parliament who favor postwar disarmament were so quickly cowed. For in Mr. Churchill's offhand remark they were given another glimpse of the shape of things to come, and the prospect is for anything but a lasting peace. Yet it must be confessed that what Mr. Churchill thus impulsively revealed has been foreshadowed at all the major conferences of the Allies. Cairo, Teheran and Yalta have been alike in their proclaimed determination to disarm the defeated Axis powers completely and permanently. They have also been alike in their determined silence as to the postwar armaments of the Allies. It needed only this word from Mr. Churchill to show what is actually contemplated—a world divided between utterly disarmed and helpless beaten nations and victor nations armed to the teeth.

Such plans as the Allies are making for postwar military activities fit into the same pattern. What Britain proposes to do with her navy and army and airfleet after the war, we do not know. There has been no such discussion of the subject in England as has filled the American press and brought legislation before Congress. With all that is being said about Britain's critical economic position and need for financial help in the rehabilitation period, however, there have been few suggestions for a reduction in military expenditures. Stalin, it is clear, intends to maintain the enormous Russian military establishment at full strength. And the United States is seriously considering, for the first time in its history, universal peacetime conscription. As one evidence of the direction in which this country is going, note that on February 17 President Roosevelt signed the bill increasing the size of the Naval R.O.T.C. at American colleges from its present 6,500 to 24,000, with a permanent minimum of 14,000 a year, to go into effect a year after the end of the war.

The victorious powers seem determined in this matter to commit a tragic blunder. The idea is, of course, that gigantic forces must be maintained to keep the world at peace. That is what the navy department's spokesmen have in mind every time they exhort the American people on the necessity for a navy that can control the seven seas after the war. That is undoubtedly what Stalin has in mind when he considers the chaos that threatens so much of continental Europe after the war. But the task of world policing, on whatever terms undertaken, would require no such vast armadas, armies and airfleets after the disarmament of Germany and Japan. Without attempting to pose as military experts, we confidently assert that, as a requirement for world policing, no convincing case can be made for the employment of armed forces a tenth—yes, even a twentieth—as large as those now contemplated by the Big Three.

But the tragedy impending consists of more than the waste of manpower and wealth which the victorious powers will inflict upon themselves if they refuse to disarm. Far more important is the fact that they will actually, in the name of world security, contribute to the growth of a sense of insecurity among most of the other nations. Every small nation will believe that it can maintain its existence only by tying itself to one or the other of these major powers with vast military establishments. Ultimately this jockeying of the weaker states to line up on the most favorable terms with the super-armed states will create more jealousy, suspicion, sense of insecurity and at last discord among the super-armed. In an atmosphere of that kind, any world organization which the San Francisco conference may launch will have practically no chance of building a genuine order of cooperative action for lasting peace among all the nations.

The key to this problem does not lie with Mr. Churchill and the British Parliament, but in Washington and Moscow. The peace of the next generation rests primarily on the relations between the United States and the U.S.S.R. If these great powers can gain confidence in each other, the world may be saved from war long enough to get the foundations of a lasting order of peace laid. And the first step that needs to be taken to gain this confidence is for both, the moment the German and Japanese menace is lifted, to begin reducing their armed forces so that no suspicion concerning their ultimate purpose may survive.

Is it said that the Russians will not do so? Principal

L. P. Jacks tells of a British workingman who, in discussing disarmament, concluded his speech for the negative by saying that "it would all be easy enough if there were not so many plaguey foreigners to be consulted." Why take it for granted that the Russians, in this respect, are plaguey foreigners, and Americans the reasonable beings? Mr. Litvinov labored hard at Geneva in the thirties for universal disarmament; is it beyond the bounds of possibility that the U.S.S.R., with its enormous tasks of reconstruction ahead, might take the same stand again *if* given any encouragement to do so by its allies?

# A Dutch Book of Acts

WHEN the war ends, the silence which has stood like a wall between the European churches and our own will be broken. Voices long unheard will speak again. It will require a great deal of courage to listen to what they have to say. But if the earliest of these voices provides a clue to what is to follow, we shall be well advised to steel ourselves to the truth and to listen carefully. The first publication to come from the Geneva headquarters of the World Council of Churches since communication has been restored is written by W. A. Visser 't Hooft, the council's general secretary. It relates the deeds and summarizes the history of the Christian churches in Holland since the nazi occupation of that country in 1940. It deserves to become the prized possession of every American Christian.*

Nothing we have read in years so nearly recaptures the power of the New Testament as does this account. Without the slightest disrespect to a beloved section of the Scripture, we have no hesitation in describing this pamphlet as a Dutch Book of Acts. It is written for the benefit of Christian communities in other lands. It brims to overflowing with living evidence of the power which comes when a church under the harrow of persecution abandons considerations of expediency and reaffirms the relevance of its deepest faith to the life of the whole people. Since no other churches in the world must move so far as our own in making the rapprochement to Continental Christianity, it is particularly fortunate that we have available before the conflict concludes this interpretation of what has happened in one country.

Dr. Visser 't Hooft takes the Dutch Reformed Church as his point of departure for this record. But he by no means confines himself to this largest of Protestant bodies in Holland. He could not have done so if he had tried. One of the most striking points of this account is its revelation of how war and tyranny level differences between churches. So a considerable proportion of the declarations made and actions taken, as here recorded, were made and taken by the entire Christian community of the nation. This pamphlet reveals how ancient separations crumbled so that Protestant and Roman Catholic could speak with one voice. It shows how divisions between evangelical churches were swallowed up. It even describes how factions within denominations disappeared. Incredibly, and without the contrivance of skilled organizers or comity committees, master plans or labored surveys, the miracle of Christian reunion occurred and the Church Universal spoke. Nothing more heartening has occurred in our time.

This is the more significant because the declarations reproduced in this book contained no least common denominator of compromise verbiage. They were not made up of timid advice on peripheral policies. Instead they went straight to the decisions with which the Dutch people were confronted. These statements were made, as the editor of this volume says, in a situation where "every word that does not conform [to the nazi control and program] . . . has the effect of a bomb. . . . Those who read them from the pulpit were in great danger and risked much in giving this witness." Yet complete restraint is used in describing the personal consequences which immediately involved many of the churchmen who wrote and circulated these statements. That suddenly became a matter of secondary importance, as real martyrdom always is. What was of primary concern was the fact that the nation was confronted by a choice for or against a totalitarian conception of life which denied the very foundations of morality in Christian faith. Without regard for expediency, the church took its position in the center of the opposition. It presented the alternative: complete obedience to "the commandments of God in the life of the state."

"Cured of the tendency to use glib language" by the gravity of their mission, the churches spoke clearly after decades of fumbling incoherence. The battlecry of the Dutch Reformation was heard again—For religion and therefore for liberty! To its amazement, "the people who had forgotten what a fighting and confessing church is, received the message with a joyful surprise. Once again it became worth listening when the church spoke." Even people who had forgotten what the church believed "came because they appreciated the church as the 'only place where one could hear a plain Dutch word.' " (What a contrast to the inflated currency of our ecclesiastical verbiage!) But no concession was made to hold their attention. These "plain Dutch words" were not watered-down moral preachments on good manners or undiscriminating tolerance. They were the block-shattering affirmations of a gospel which proclaims that the word of the Lord alone can offer life to a society stamped with the mark of death and despair.

We cannot here detail the successive points of this development and shall not attempt to do so. Nor do we desire to give the erroneous impression that the actions taken transformed the Dutch church or nation. A sick church in a dying society could not find health again so quickly. But even Dr. 't Hooft's summary of the failures of the church reveals something of its success: "The church struggle in Holland began with the question about the value of God's law in public life. Has the church succeeded in making these laws respected once more? The answer must be: certainly not. The church has fought for

**The Struggle of the Dutch Church for the Maintenance of the Commandments of God in the Life of the State.* Edited by W. A. Visser 't Hooft. American Committee for the World Council of Churches, 297 Fourth Ave., New York 10. Twenty-five cents a copy.

the rule of justice, but never yet has justice been violated so systematically as in Holland today. The church fought for spiritual freedom, but compulsion to accept certain ideologies is always increasing. The church has protested against forced labor, but press-gangs are the order of the day. The church wanted to save the Jews, but it has been officially announced that Dutch Jewry has been liquidated and indeed almost all of the Jews have been deported. As far as the church itself is concerned, many of its pastors are in prison, some died in concentration camps, almost all the church's publications and several groups and youth movements have been forbidden."

Where then is its triumph? First, the people began to listen. "The church is surrounded by an entirely new spiritual curiosity and many who had ceased to listen to it turn to it today in the hope of hearing the word of God which will free the world from the domination of wicked powers." The churches have also become vocal and have learned with surprise "that the poor people are listening to them with gratitude and attention when they speak in obedience to the gospel. In spite of many failures, the moments when the church proclaimed the commandments of the Lord in his name and for the good of the people, when it stood up for justice, mercy and freedom and protested against their violation by the occupying authorities, were unforgettable moments. . . . One of the miracles of these years has been that many have been enabled to discover afresh that the church is the conscience of the people."

More than that, the church's discovery that the return to its witness is not divisive but unifying represents a gain the importance of which it is impossible to exaggerate. That the land which once knew the bitterest episodes of the wars of religion should see Roman Catholic and Protestant standing shoulder to shoulder could hardly have been believed even a few years ago. It must not be forgotten in this and other countries where the steady advance of pagan secularism brings its own threat of totalitarianism. Moreover, the fact that the recovery of its witness, regardless of personal or institutional consequences, has not weakened but has strengthened the church must not go unobserved. It will henceforth stand as a rebuke and a challenge to all that corporate self-seeking which is the pitfall of the administrative-minded. The church too can save its life only by losing it, as Dutch Christianity has now learned. What a revolution will occur in America when this realization dawns here!

In the early church it became the custom for the letters of Paul and the other records of the life and faith of the Christian community to be read in the churches. That will be done with this pamphlet with great benefit to the church's understanding of the meaning and power of the Christian faith in our time. The central feature of this study consists of the public statements which were presented to the occupying power and read from the pulpits of the churches. This record of the successive phases of the struggle between pagan totalitarianism and the Dutch church was written in blood and preserved in suffering. Every Christian in America will want to know what members of the Dutch church, confronted with an inescapable necessity of choice, would rather die than leave unsaid.

# 'It Gives Me Great Pleasure to Introduce--'

EDITOR THE CHRISTIAN CENTURY:

SIR: At this very moment—it is a solemn thought—tens of thousands of chairmen are declaring that it is not their intention to stand between audiences and the speakers they have come to hear. The introduction of the speaker is a task entrusted to the chairman, and life would be freed from one of its minor depressions if chairmen learned certain simple rules—half a dozen maybe. They have learned them for others, but not for themselves; so the much enduring listener has grown accustomed to certain idle words. For example, "I shall be brief," "I shall not stand between . . . ," "It is not my voice you came to hear," "There is no need for me to say much about . . ." (but he says it). There are perhaps four standard stories which may be brought in and the audience, if it is kind, smiles; if it is unkind, gives a collective and corporate sneer.

Yet the rules are simple. First, the chairman should be sure that he has the name and titles of the speaker strictly correct and, even more important, his subject. If the guest has come to lecture on Einstein, it is a serious mistake to introduce him as an admirer of Epstein. Such mistakes chill the general current of a meeting.

Second, the chairman must not look up the reference—if any—to the speaker in *Who's Who*. Let his records alone. Nor is it wise to read up a book of the speaker's. It is certain, or almost certain, that the reader will get him wrong. Still more important is it not to read up on the speaker's subject in an encyclopedia. He may have written the article, or he may differ fanatically from it and include you in the condemnation.

Furthermore, let the chairman not venture to repeat what he has heard of the speaker. Long ago I heard a speaker introduced as the "Mark Twain" of a certain city not far away. We tried to treat him as such, but a deepening gloom fell upon us, and in the end we agreed that he might well be the Mark Twain of that very dull city. Better, surely, to let the speaker demonstrate his gifts.

Church assemblies are in especial danger from chairmen, partly because it is common to give this office as a kind of consolation prize. The chairman is the runner-up, the second string, the *proxime accesit*, and if there be any other tag of this kind, he is that. So he really must have time to show his gifts. But sometimes when the Big Man rises, his thunder has been stolen and his temper ruffled. The best assemblies I have known were addressed by one chosen speaker; there was no introduction and no sequel. The honor of sitting in the chair is honor enough for the chairman. The honor of speaking is enough for the speaker.

A good chairman can be known by his sincere and unaffected following of the speaker, just as a good divine on a platform can always be known by the way in which he listens to other divines. The chairman can get out of the chair and shove.

Ever yours,
QUINTUS QUIZ.

# Who's an Appeaser Now?

By Harold Bosley

HISTORY has played many a scurvy trick upon facile moralists but few as sardonically cruel as the one she is just completing upon a certain crowd of our contemporaries. I refer to those who as recently as three years ago were yelling "Appeasement!" at any proposal which sought to avert immediate and outright war against the Axis, and "Appeaser!" at any person who either publicly championed such a proposal or refused publicly to support measures leading toward war. Few of us have such short memories that we cannot at once recall that hectic period. While, with Edmund Gosse, I would rather let sleeping dogmas lie, in this case the risk of stirring up some of them must be run in the interests of keeping our moral ledgers balanced.

### *A New Connotation?*

What I want to know is this: What has happened to all the people who were brandishing the words "appeasement" and "appeaser" like moral clubs over the heads of everyone who happened to disagree with them? Are there at present no instances in international events similar in principle to the ones which excited their wrath only yesterday? Or does the moral connotation of "appeasement" shift when the aggressor nation becomes an ally instead of an enemy?

I do not pretend to have anything like a complete set of answers to these questions, but they are important enough to be raised and explored in some detail. A good place to begin is by getting a firm grip on the ethical principle involved in the term. "Appeasement" means the policy of avoiding a war between major powers by the process of surrendering, or sanctioning the seizure of, some portion of the land or autonomy of weaker or smaller nations to some major power which is determined to get it with or without war. The historical situation from 1930 to 1939 provided instances of appeasement all over the world. Manchuria, Ethiopia, Austria, Czechoslovakia, Poland—all these evoke grim memories of the day when appeasement was an accepted national policy in England, France, and—until 1940—Soviet Russia. They recall the day when Neville Chamberlain was almost mobbed at the Croydon airport by a large and jubilant throng who believed, with him, that he had brought back "peace for our time." They carry a reminder of the day when President Roosevelt hailed the Munich conference as a harbinger of peace.

### *Denunciation by Liberals*

The reasons for the policy of appeasement were many. They ran the gamut from military unpreparedness to the claim that, over a period of time, such wrongs to small nations could better be righted by negotiation than by war. But, whatever the reason, the policy itself came in for a flood of bitter denunciation by a large and vociferous number of moralists and liberals in Britain, France and the United States. The only persons who openly defended it were those who favored the aggressive policies of the Axis or the militarists who wanted more time to get ready for the showdown in war. This is not surprising because, as a matter of fact, the policy is ethically indefensible. Whatever defense can be made for it must be made on strictly prudential and opportunistic grounds. For, stripped down to its essence, the policy of appeasement is, starkly, Might makes right; or as a pious geopolitician might put it: To him that hath power shall be given territory and from him that hath not power shall be taken away even that territory which he hath.

The Christian conscience has no alternative to an outright repudiation of such thinking. The only difference of opinion permissible among Christians at this point is as to whether it is possible to find another alternative to the aggressor's "with or without war" attitude and whether opposition to the aggressor can be carried on more effectively in the long run through war or by other powerful though pacific means of social, economic and spiritual resistance. About such matters there has been, is and will continue to be a sharp difference of opinion and conviction among equally sincere Christian people. But none can accept the policy of appeasement. All must reject its crooked logic and its villainous morals. That was clear yesterday. It is even clearer today!

### *Protests Absent Today*

But when we turn our attention from then to now we see desertions going on at an alarming rate from the ranks of those who once condemned the policy of appeasement as immoral and unchristian. Outraged moral clamors rent the air when Ethiopia, Austria and Czechoslovakia were sacrificed on the altar of appeasement. Now little more than a sigh of resignation is heard as the Baltic states and Poland are laid on the same altar. Prime Minister Churchill and President Roosevelt led a strong chorus of protest against Russia's first war on Finland. They lauded the brave Finns to the skies as the symbols of what free men can do when confronted by tyranny. But now they not only do not protest the attitude and action of Russia toward her small neighbors but in the Crimean conference they flashed the green light to Soviet ambitions in eastern Europe. While there is reason to believe that Messrs. Churchill and Roosevelt are not wholly happy about this, their unrest is far below the public boiling point. This stands in vivid contrast to their reactions a few years ago.

There are many prominent American churchmen among the deserters. Yesterday they were stumping the country to "awaken us to the mortal peril which threatens our soul if we sanction the rape of small states." Today their voices are strangely hushed. It is the silence of these, my Christian brethren, that bothers me nowadays. Our political leaders are no longer expected to gag as they return—to soften a scriptural phrase—to eat their own words. That is now standard political diet. Secular-

grounded liberals also reverse themselves in a dizzy fashion. That is what one expects of persons whose moral principles are mere tools for determining the course of history. Tools may be changed at will.

But Christians are permitted no such convenient view of moral principles and of the optional character of loyalty to them. For the Christian, moral principles are valid expressions of moral law as discovered in human experience. Without in the least claiming that our understanding of these principles is to be regarded as infallible, the plain fact is that, until they are proved wrong or are supplanted by others more firmly grounded in historical fact, they are binding upon Christian loyalty and life. They cannot be donned and doffed at convenience like a coat, no matter how supple one's theology. If they held yesterday, they hold today. If loyalty to them prompted a certain course of action yesterday, then that same loyalty—unless explicitly repudiated—should express itself in a like course of action today. The alternative is to admit that the course of action has been demonstrated by events to be wrong and a new one discovered which gives better expression to the underlying moral principles.

### *A Deafening Silence*

But what are some of these erstwhile crusaders against appeasement saying about the present situation? Are they trumpeting calls to the same sort of drastic action against appeasement today that they advocated yesterday? No. Their silence is deafening. Appeasement continues but they do not even whisper their dissent. Why? It is impossible to believe that they actually accept the principle of appeasement. I, for one, will not believe that of any of them until I see it in writing over their signatures. Can it be that they have lost faith in the course of action which they championed with such eloquence three short years ago? To be explicit, if they were then in favor of fighting nazi Germany for the sake of Austrian, Czech and Polish independence, why are they not now in favor of fighting Soviet Russia for the sake of Latvian, Lithuanian and Esthonian independence? When you press this matter with them several answers are likely to be forthcoming.

First, they may point out that what Russia is doing is being done under the duress of war. She may relent, they say, or change her attitude in peacetime, if she feels sufficiently secure. Now that the conclusions of the Yalta conference are before us, we know Russia's answer to this. Mr. Stalin has made it plain that the future of the Baltic states is a closed issue. They have no future except as a part of the Soviet Union. Their freedom is gone, just as surely and as tragically as was the freedom of Austria and Czechoslovakia when Hitler took over. Dare our Christian champions of non-appeasement try to dodge this question after all the scorn they heaped upon the poor Frenchman who proclaimed that he did not want to die for Danzig? A moral principle is a moral principle, and it must be upheld at whatever cost, they said then. Can they say less now?

The second answer our addled crusaders make to the challenge as to why they are not advocating a war with Russia is based upon pure expediency. "Russia is our ally," they say. "We must do nothing to offend her." Now what sort of loyalty to fundamental moral principles is that? Surely a war won in defiance of moral principles is a war lost by every defensible Christian standard. Can we afford to have as an ally one who is guilty in principle of the things we are fighting against on principle? All this talk about not offending our noble ally grows out of either fear of Russia or fear lest we be unable to win the war against Germany and Japan without Russia's help. But neither reason is valid in the court of moral principles, which is precisely the place where our crusaders chose to justify their attitude and actions a short time ago.

### *Prudential Reasoning*

A third answer to the query as to why their lust for action in behalf of moral principles has, in these latter days, subsided into little more than despairing resignation is that we cannot afford to fight Russia. She is too strong. What Germany, situated as she is and armed as she was, could not succeed in, Britain and the United States would almost certainly fail at. That, as I understand the widely used term, is "prudential reasoning" of the rankest sort. It amounts to admitting that one of the reasons we threw ourselves against nazi Germany was our belief in the probability of success. That probability being absent relative to Russia, we can do nothing.

But what does that do to our moralistic pretensions? Since when have Christians begun to measure the extent of their loyalty to a moral principle in terms of the probability of successful action in its behalf? How long will moral principles be a driving power in religious living if we limit our loyalty to them to the point of possible achievement? Such questions have only to be asked to be answered. If a man advocated war against nazi Germany because she was riding roughshod over moral rights and principles, how can he avoid advocating war against any and every power that does likewise? If he does change his recommended course of action, he must be scrupulously careful to state his reasons. That, I am contending, has not yet been done by those Christian leaders among us who a few years ago advocated war as the only valid and effective reaction to the infringement of the rights of small nations by large ones.

### *Is Russia's Claim Justified?*

A fourth answer our interventionists might give is that Russia has a better claim to the countries she is taking over than Germany had to those she devoured in the lush days of the bloodless nazi conquests. Russia, we are reminded, controlled Finland, the Baltic states and Poland prior to World War I. These countries, the argument continues, actually were carved out of Russia to create a series of buffer states between the Soviet Union and the rest of Europe. Is not Russia therefore entitled to take them back? If you ask Russia, yes! But if you ask these countries, no. They could bring up at least as many arguments for autonomy as could Czechoslovakia, for example. She, too, was wrenched out of the previous political organization of central Europe, mainly to keep Germany under control. Is the pan-Slavism of Russia in the

long run any more benign for small nations than the pan-Germanism which has been boiling up in Germany for the last century?

A fifth answer is an outright attempt to justify the turn events have taken, amounting to an assertion that the day of effective autonomy for small nations is over. Henceforth they must look to their powerful neighbors for security. The states now falling into the Russian orbit would gravitate either to her or to Germany. They will be better off with Russia than with Germany. This popular rationalization misses the central point. If small nations possessed enough moral worth and dignity to be protected from Germany, they possess the same right relative to Russia or any other power. If, for some reason, we now doubt that they deserve to be protected from Russia, we are morally obligated to reopen the question of whether they deserved to be protected from Germany.

If these hapless states were asked whether they want to belong to either Russia or Germany, we know what their answer would be. They want to be free just as much as any large power. If they are not to be consulted in this regard, they are the victims of aggression no matter what nation actually takes them over. And the nations that stand by, giving tacit consent to their seizure, are guilty of appeasement.

The argument that Russia will be a better overlord than nazi Germany will take a lot of proving before it is accepted by those who are acquainted with the unconscionably bloody record of both, especially in internal affairs. The ruthless manner in which Russia dealt with the anti-Soviet forces in the native populations of the Baltic states makes grim and disquieting reading. It is a fitting parallel to the nazi administration in Holland and Belgium. The champion of moral principles would be well advised to put this fifth answer under lock and key. It is potent enough to devour his moral principles of yesterday in a single gulp.

Let me, in conclusion, make my own position clear. I am not advocating war with Russia. I did not advocate war with Germany. I think war is the world's worst way of trying to correct existing evils, however grievous and tragic they are. I am not urging the frustrated crusaders to get on their horses again—once in a generation is enough. I hope today's mocking spectacle of blasted hopes and principles either ignored or betrayed will cure them for all time of their faith in war as a servant of moral principles. War is to moral principles what Judas Iscariot was to Jesus Christ. But the crusaders owe it to the large number of bewildered people who were impressed with their earnestness in behalf of moral principles yesterday to make clear where they stand now and why they stand there.

# The Case Against Conscription

By Frank L. Wright

BOTH HOUSES of Congress now have before them bills providing for universal compulsory military training after the war. These measures have the support of the army and the navy. After hesitating for a long time, President Roosevelt has at last given his approval to this radical change in American military policy. The likelihood is therefore that a historic decision will soon be reached on this issue. Since this decision will affect every person in our society, no citizen can afford to be indifferent to it or to neglect to register his opinion concerning it. My own study has convinced me that peacetime conscription must be rejected for ten reasons.

First, peacetime conscription is contrary to American democratic principles and practices. It does not contribute to self-control, to love of country or to patriotic devotion. Military training is inimical to freedom of inquiry and to a high type of intellectual and emotional development. Compulsory patriotism is in danger of breaking down into unpatriotism. Says Maxwell S. Stewart, a veteran: "Our conscript is not patriotic, he is cowed and submissive though inwardly seething with rebellion. This attitude may, as military men insist, make a good soldier. It does not make a good citizen." In a comparison of veterans with others, is there any evidence that military training instills democratic self-control?

Second, peacetime conscription will prove a serious economic burden to a nation already staggering under an enormous debt. A committee of the United States Chamber of Commerce estimates the cost at three or possibly four billion dollars per year. Government management is almost universally expensive. The money expended on a million conscripts in one year would easily provide four to seven years of academic, professional or technical training for these same youth. Then, too, a one-year delay in the entry of all men into education, industry or other productive activity would prove a serious economic loss.

Third, a year of military training will make no material contribution to the physical health of the nation. Men with physical defects are not accepted by the army. Colonel Loehler, who received the Distinguished Service Medal for his part in the physical conditioning of men in the First World War, has said: "I deny absolutely that military drill contains one worthy feature which cannot be duplicated in every well regulated gymnasium in the country today." Induction age is too late to check and correct health defects. A health program from birth is necessary.

Fourth, compulsory peacetime training is not justified from the standpoint of the education afforded. Any type of education other than autocratic discipline—even military training if desired—can be given in schools and colleges at from one-tenth to one-third the cost of that under government control. To lose 1,000,000 man-years of education each year is a serious matter. No educational or-

ganization has gone on record for peacetime conscription, whereas the National Education Association, the Educational Policies Commission, the American Council on Education, the American Association of Colleges, the National Congress of Parents and Teachers and the U. S. Assembly of Students have expressed opposition to peacetime conscription. Do we want to inject into our civil educational system, with its decentralized local self-determination, this military camel's nose of a regimented year of goose-stepping education directed from Washington? Let us be careful lest we sell our democratic educational birthright for a mess of military pottage.

*Morale vs. Morals*

Fifth, military training, whether little or much, has never been known to develop the moral or spiritual life of an individual. An army man wrote: "The average soldier is pretty much the same as he was in civilian life except that his morals are lower, his conversation coarser and his religious outlook more casual." Army officers very generally do not care about morals. Brig. Gen. Henry J. Reilly says: "Morale is more important than morals to the soldier. Leave the morale to the army and to hell with morals. Some people want to keep the young soldier from women and liquor. That's what he needs."

Sixth, compulsory peacetime training would grant the government—through prejudiced super-patriotic officers—arbitrary control of individual thought and conscience. The present draft law, although explicitly providing noncombatant alternative service to any person who is conscientiously opposed to participation in war, has resulted in prison sentences of from six months to five years for more than 4,000 conscientious objectors. Men physically or psychologically unfit for military service are sent back to civil life with the hope that their abilities will be used to the best advantage. But the man who is unfitted by conscience for military service, regardless of his ability for civil service, is packed off to a Civilian Public Service camp or to prison. Then, too, racial discrimination, now rampant in the army, will be aggravated by peacetime conscription, and progress toward peace will be choked off by indirect federal control of educational agencies including the schools.

*No Guarantee of Peace*

Seventh, conscription does not and cannot provide national security. In spite of its claims, it gives no assurance that war will be prevented or victory won. France has had twelve wars and Germany ten while under peacetime conscription. France has lost five of them. In 1926, prominent citizens of fourteen countries called upon the League of Nations "to propose the abolition of compulsory military training in all countries." "It is our belief," the manifesto continued, "that conscript armies, with their large corps of professional officers, are a grave menace to peace."

Eighth, the legislating of military conscription before peace is established might do more than almost any other factor to cause allies and neutrals to lose confidence in the United States and to isolate her from the rest of the world. The adoption of peacetime conscription now would indicate that we have no confidence in the principles we have pronounced and supposedly are fighting for. It would cause our allies to question our good faith. Demand for a conference in which smaller countries would have a voice in shaping regional and global plans for the maintenance of peace should precede the demand for peacetime training. An important element in any world organization should be a treaty abolishing conscription in all countries simultaneously. That, instead of a permanent draft law, is the way to insure peace.

Ninth, no law imposing peacetime conscription on the American people should be enacted at a time when war psychology is at its height. Over 12,000,000 citizens are already trained and in the armed services, with nearly half of them overseas. Those in service at home are not permitted to speak out in opposition to the army's official position. These men have a right to be heard, but they cannot speak until the war is over. Surveys reveal that 58 per cent of the school administrators who are veterans of World War I are in favor of postponing a decision until after the present conflict is ended. No nation on the globe will recuperate sufficiently, physically and economically, to become a threat to world peace for twenty to thirty years. If peacetime universal military training should become necessary, all efforts at world organization having failed, then the time to start the program would be 1960 or 1965. Training and materials would then be up to date when war came, if it must come again.

*New Education Needed*

Tenth, universal military training is not the type of education which will best serve the needs of democratic society in the postwar world. Military training gives evidence of hopelessness for a better world. Forward-looking education is needed. World War III is not inevitable. Education should be extended downward to include nursery school and upward to include parental and all other phases of adult education. Better educated, better paid teachers are demanded who will place emphasis on intensive physical, mental and moral training, individual self-discipline, techniques of democratic participation, health services (nutritional, dental, medical, psychiatric), nature study and travel.

Would this be too expensive? Advocates of peacetime military conscription would spend each year more than is now expended for all public elementary and secondary education in the United States. Instead of turning to conscription, we should turn to our schools to develop the kind of people we want Americans to be. The survival of America and the rest of the world depends on a constructive program of education which will create in all men the will and the willingness to act for universal permanent peace.

## *Danger*

O FOOLISH builders!
Not as the Architect Eternal planned,
Ye think with frame of steel to make it stand—
House of the Future, built upon the sand.

T. L. Paine.

# MARCH SURVEY OF BOOKS

## Stalin's Russia

THE REAL SOVIET RUSSIA. *By David J. Dallin. Translated by Joseph Shaplen. Yale University Press, $3.50.*

WITH two earlier books, *Soviet Russia's Foreign Policy, 1939-1942,* and *Russia and Postwar Europe,* Dr. Dallin established himself as an informed and dispassionate commentator on the domestic and foreign policies of the Soviet Union. Now, not quite so imperturbable as in his previous volumes, he adds to that reputation. For this latest book, packed as it is with factual material and again drawing on an impressive range of Soviet publications to support its conclusions, is nevertheless polemic. Dr. Dallin has been stirred to protest by the vast amount of downright misinformation peddled by other commentators on contemporary Russia. When this misinformation comes from those so committed to the Stalinist regime that they would uphold anything the present government of the U.S.S.R. might do, he knows there is not much that can be done about it, and is disposed to dismiss it philosophically. But when the bad reporting is done by those who have no ostensible ties with the Communist party, then Dr. Dallin feels it is time to present factual corrections. This book is such an essay in correction.

Dr. Dallin starts by showing how far Stalin, in "developing" Lenin's policies according to the requirements of his own "realism," has swerved from Lenin's ideas. From that he proceeds to an analysis of the Stalin-Trotsky struggle, arriving at the conclusion that had Trotsky won he would perforce have adopted the same policies now known as Stalinist. Then there are chapters on the new religious policy and the foreign policy of the U.S.S.R., followed by five brilliant chapters depicting the social structure which has actually developed in Russia under Stalin (which does not seem even to approximate the social order that Lenin anticipated), and three closing chapters on the extent of forced labor, on the present status of the Communist party, and on the power of the Red army and the NKVD.

Every one of these chapters contains material of such importance that it is difficult to pick out certain parts for special comment. But churchmen are likely to find Dr. Dallin's analysis of the cynical expediency of Stalin's religious policy of unusual interest. Pointing out how the treatment of the Orthodox Church has swung back and forth between the poles of government favor and suppression, he holds that the present swing toward favor is likely to be reversed the moment the church proves anything but a subservient instrument in Stalin's hands or the wartime pressure for national unity is lifted. In the chapter on foreign policy, he points to the exile into forced labor of from 10 to 12 per cent composing the upper strata in eastern Poland, the Baltic republics and Bessarabia as indicative of the way in which Stalin will "free" Germany for a swing to the left by removing similar elements for ostensible "reparations in kind." He insists, likewise, that Soviet ideology—taking its cue from Stalin—still regards an eventual war with the capitalist world, led by Britain and the United States, as inevitable. And those who are thinking about the problems involved in any system of government-planned economy will read with amazement and concern the figures which he quotes regarding the growth of a new bureaucracy under Stalin. According to Dr. Dallin there are now actually more government officials in the U.S.S.R. than there are industrial workers!

At two points Dr. Dallin allows his book to rise to heights of real eloquence. The first comes when he is describing the terrible conditions in the concentration camps which have been established for those sentenced to forced labor. (The "sentencing" is frequently done by the NKVD without the semblance of a trial; the camps are run by the NKVD.) Dr. Dallin lists by name 47 camp centers with an average population of about 40,000 in each of the larger camps. It should be understood that there is more than one camp in each of these centers; in a number of instances he speaks of "several," and in one of a "network" of such camps. The total held in such forced labor he places at about 15,000,000. His eloquence bursts forth when he is denouncing treatment worse, he insists, than anything ever inflicted on the tsar's prisoners in Siberia. Dr. Dallin's second outburst comes with his treatment of the NKVD, and the terrorizing effect which it has on every segment of Russian life:

"Communists . . . have been painfully whipped in the last ten years, and the very name NKVD has filled them with no less terror than it has their non-partisan associates. They, too, have opened the invitations to appear before the NKVD investigator with horror regardless of whether or not they knew themselves innocent; all that has yet been written about this drama is but a pale shadow of the truth. Communists, too, have been exiled by the thousands; they, too, have rotted in distant places; they, too, have been renounced by their wives and children. When permitted to remain at liberty, they, too, in shameful fear, have woven informers' tales about their chiefs and subordinates, their school friends, their intimates. And because of their diligence and enthusiasm, their pains and their services, they quietly, sullenly, passionately hate the NKVD."

Worth pondering are the sentences with which Dr. Dallin closes: "Every political system has its own logic, while dynamic forces, once brought into action, continue to operate, as before. But the course of the war, the price of victory, and the postwar situation in Russia constitute the prologue to great internal changes, greater changes than some are inclined to expect." Stalin's state looks impressively "monolithic" to most of us who view it from the outside. But Dr. Dallin, although he writes now on the outside, still has an insider's view. What will be these "greater changes" at which he hints?

PAUL HUTCHINSON.

## The Discovery of Amerigo

AMERIGO VESPUCCI, PILOT MAJOR. *By Frederick J. Pohl. Columbia University Press, $3.00.*

VESPUCCI discovered America in 1502. That is to say, it was he who discovered that the lands west of the Atlantic, to which Columbus had led the way, were not the eastern shores of Asia but a new continent. It is therefore not as absurd as is generally supposed that the continent should bear his name. It is still arguable that it might better have been called Columbia, for nothing can dim the glory of Columbus or disvalue the service he rendered as pathfinder across the ocean—neither the fact that he persisted to the end in thinking that Cuba (the spot around which his explorations revolved) was a peninsula jutting out from Asia, nor his underestimate of the circumference of the earth, and therefore of the distance between Europe and Asia, by six or seven thousand miles,

nor his fantastic notions about the Garden of Eden as located near the mouth of the Orinoco where he thought the surface of earth and sea rose in a vast hump. Columbus never set foot on the mainland of America until he skirted the coast of Central America on his fourth voyage, which was after Vespucci's last, and even then he still thought he was in the East Indies. He never even suspected the existence of another continent. The map published in 1503 by Bartholomew Columbus, Christopher's brother, showed all the lands discovered in the west as appurtenances of Asia. One or two others had landed on the continent but did not know it was one. Vespucci did both.

Mr. Pohl presents what seems to be a convincing argument for the rehabilitation of Vespucci's shady reputation. Ever since the beginning of critical study of early American history, it has been the fashion to consider him a fraud. Some historians have concluded that he never crossed the ocean at all but stayed comfortably at home in Florence, or later in Seville, and wrote imaginary tales by which to catch some of the glory that belonged to his betters. The ground for this opinion was the discovery that two books published under his name—the *Mundus Novus* (1504) and the *Four Voyages* (published a month later)—were full of absurdities and contradictions. What made it worse was that the geographer Waldseemüller, who invented the name "America" and used it for the first time on a map published in 1507, based his estimate of Vespucci's importance on the *Four Voyages*.

The key to the puzzle lies in the proof (1) that these two books are forgeries, concocted by persons who wished to exploit Vespucci's discoveries for their own purposes, and (2) that, after these are thrown into the wastebasket where they belong, there is still plenty of authentic evidence to prove the reality and the importance of his work.

The truth is that Vespucci did not make four voyages. He made two. On the first, sailing under Spanish auspices, he hit the coast of South America and explored it from somewhat below the great knee that Brazil thrusts out into the Atlantic, all along the north coast and almost to Panama. On the second, he touched land above his previous landfall and followed the coast almost as far as the strait to which Magellan gave his name twenty years later. He had already determined the circumference of the earth to within fifty miles of its actual size. Having now explored the coast of the new lands for several thousand miles north and south and being convinced that it was not Asia or any part of it, and having figured that at least six thousand miles must lie between that coast and the eastern extremity of Asia, he concluded (1) that this new land was a hitherto unknown continent and (2) that another ocean must separate it from Asia.

In short, the map of the world as we know it took approximate shape when Vespucci reported these findings and conclusions, in the summer of 1502, to the king of Portugal and to his old friend and patron, Lorenzo Francesco di Pier de' Medici, in Florence. It was the letter to Lorenzo, who died in 1503, that was garbled into the *Mundus Novus* and printed in Vienna the following year, while the *Four Voyages* was an outright forgery ostensibly addressed to Piero Soderini, who had risen to power in Florence after the death of Lorenzo.

Vespucci was almost unique among the explorers of his time in that he was not interested in gaining riches or power or in enlarging the domain of any sovereign (though he tried to play fair by working for Spain on one side of the "line of demarcation" and for Portugal on the other), but was solely concerned for the advancement of scientific knowledge. He was at great pains to develop an accurate way to determine longitude and by this he hoped to gain fame. He repeatedly writes of "not having time" to search for gold or pearls. But he had time to spend twenty-seven days with the Indians on the Brazilian coast—eating and sleeping with them, he says, though they were a singularly repulsive company—probably to learn whether they could possibly be Asiatics. As a scientist, he was also something of a skeptic. He writes: "We saw so many animals that I believe so many species could not have entered Noah's ark." And when the natives told him of gold and miracle-working drugs to be found farther inland, he comments, "But I am one of those followers of Saint Thomas who are slow to believe."

Mr. Pohl has done a piece of thorough and constructive research. To this reader, his argument and its supporting documentation carry complete conviction. For his discovery of America (in the sense indicated), for his clear intelligence in a superstitious age, and for his unselfish devotion to a great scientific task, Amerigo Vespucci deserves his place on the map and the refurbished reputation which Mr. Pohl has given him.

W. E. Garrison.

# Our Prophetic Religion

This Is Judaism. *By Ferdinand M. Isserman. Willett, Clark & Company, $2.50.*

THE INTENTION of the author in this volume has been to present in clear and lucid style the principles of Reform Judaism and to point their relation to the religious and social problems of today. Primarily, the book is written for laymen, both Jews and Christians; but the Christian minister and churchman should be especially grateful for its publication.

Dr. Isserman is the distinguished rabbi of Temple Israel in St. Louis, has traveled widely in the United States and abroad, and is well known for his radio appearances. His leadership in fostering friendly relations among differing faiths and in solving social problems has brought him general recognition. The spirit and tone of this book exemplify his sympathetic understanding and good will. Nevertheless, Dr. Isserman is firm in his own faith. The book takes off from a liberal view of theology. The Christian reader should not attempt the book with a mind closed with respect to either faith or theory; an open mind will find much of interest to engage its attention.

Among Christian readers, perhaps the first query will be concerning the place of Jesus. He is of course admitted; but only as one who "was born in a Jewish home in Judea, [and] in every way lived the life of a Jewish youth of his time and age." In his death he "merely exemplified the readiness for martyrdom which has always characterized the faithful Jew." Being a revolutionary leader, he suffered the fate of revolt under the crushing power of imperial Rome. In the things he taught, Jesus only echoed "the ethical and spiritual content of synagogue teachings." His influence on humanity, however, "represents one of the Jewish contributions to civilization," in that he was "an important instrument for the dissemination of prophetic religion."

In short, and much too obtusely, this is Judaism's appraisal of Jesus; but this is part of the knowledge one wishes to get from reading the book. So, read the book. In truth, one's appreciation of the Jewishness of Jesus will become greater by reading it. We believe him to have been also the Son of God. Much of our belief has its basis in the prophets

of Israel. We speak often of Jesus' frequent references to the Law, the Psalms and the Prophets, and of many other quotations from the Old Testament made in the New. Dr. Iserman would remind us, "Eliminate from the New Testament these quotations and you eliminate its heart and soul." Here the Christian reader must pause for meditation. He will realize that between Jew and Christian there is a deep, mysterious kinship; he feels that somehow God meant us to be one. And this is the tenor of the author's thesis.

The book is in three parts. Part one describes the course of Israel's trek from primitive Semitism to prophetic Judaism. The Torah, or Law, is the fundamental document of Jewish faith. The Talmud, the traditional rabbinical directives gathered over a period of a thousand years (from the end of the Pentateuch to the beginning of the sixth century), covers the various phases of rule and rite which have contributed so largely to the preservation of Jewish faith and have been used so often against it in persecution. The accent in Reform Judaism has "shifted from the legislation of the Torah to the teachings of the prophets." Ritual is minimized and "the application of justice and love everywhere and always" is the emphatic note. Because of this alliance with the prophets of old, the rabbi of today in the Reform synagogue is "an articulate public conscience." Ibn Ezra in the twelfth century and Baruch Spinoza five hundred years later were the responsible originators of the liberal theory of Jewish teaching.

Here Dr. Isserman presents a series of brief comments on certain parts of the book of Genesis showing the development of Jewish thought. The "dramatic episode" of Cain and Abel, it is said, sums up "the titanic conflict which took place among the Hebrews between the religion of the desert (Yahveh) and the religion of the farmer in Palestine (Baal). The desert religion, *championed by the prophets* [italics are the reviewer's], won in the long run, and as a result of that victory Judaism was born." Nathan, famed in his classic arraignment of King David, "gave voice to a new concept of the prophet's function"—that of moral teachers; and thus "founded a dynasty greater than David's." Semitism under the influence of the prophets became Judaism. Amos, Hosea and Isaiah "together shaped Judaism." Micah laid the foundation of world order: "The price of world peace is world justice." The apothegm of the prophets became, "One God, one humanity, one justice and love for all." This is prophetic religion—and Judaism.

Part two presents the tenets of Judaism, as seen in the Reform emphasis. God is viewed as an ethical being, possessing the dominant qualities of love, mercy and justice. In his justice there is "no idea of vengeance," and punishment is only "in order to cure the sinner and overcome the evil." The complement is that God "wants men to worship him chiefly not through ceremonies but through a life of love, justice and righteousness." And through these mutual relations God is working out his purpose in history. Man is immortal only in soul; there can be no resurrection of the body. There is a social immortality in the sense that "humble toilers who have dug out sewers have immortality in the increased health of a community." But this is not enough; for "God placed his divinity in man," which is the soul, and it "returns to God and can never be destroyed." Man is "a fragment of the everlasting Spirit." The teaching of a coming messiah has no place in Reform Judaism. A messianic age is to come, and all humanity is to be involved in it, for "the salvation of the Jews is bound up with the salvation of humanity."

The application of Judaism to life is the theme of part three. The genius of prophetic religion is its relevancy to life. Its method is education, and the implement is experience; hence the expedient use of the holy days of Judaism with their respective ceremonies to "dramatize the eternal values of religion." The festival periods are described most interestingly for the non-Jew, and their elements of efficacy are plainly interpreted. These have played a significant part in Israel's history. One of them, though little known to Christians, has much which we may appreciate. It is the festival of Chanukah, which commemorates the victory of the Maccabees over the armies of Antiochus Epiphanes. "If Judaism had disappeared, . . . there would be no Christianity."

One judges that it is with solicitude for the welfare of humanity, and not with concern for the Jews alone, that the writer must have penned this passionate prophetic warning: "Woe to the nation which yields to anti-Semitism! . . . Woe to its freedom and destiny!" He who has taken his Christian faith seriously will not be offended. Rather he will gladly accept for himself the exhortation here offered to the Jew as his defense against anti-Semitic propaganda: that he declare "before the world the tenets of prophetic religion—its convictions about one God, one humanity, and justice and peace for all." The Jewish congregation today is dedicated to "the business of prophetic religion," to testify to "a way of life revealed by God to his prophets," to allay the world's hunger for a faith in which peace and good will is the benediction. Together in the task, "rabbi, minister and priest join in hailing the prophets of Israel and in recognizing their teachings as the supreme and noblest way of life."

LLOYD CLEON SNYDER.

# Granite Doctrine

SCOTTISH THEOLOGY. *By John Macleod. Publications Committee of the Free Church of Scotland. Westminster Theological Seminary, Chestnut Hill, Philadelphia, $2.00.*

THIS VOLUME is the outgrowth of lectures delivered by Dr. Macleod in 1939 in the Westminster Theological Seminary, Philadelphia. Its full title is: *Scottish Theology in Relation to Church History Since the Reformation.* The thesis is further narrowed to Scottish church history, though frequent reference is made to Continental, American and, particularly, English religious movements of the Protestant period.

In following the historical approach, Dr. Macleod assumes that the reader shares his own comprehensive knowledge of Scottish church history. On page 176, for instance, reference is made to the following persuasions: New Light Reformed Presbytery, Socinianism, the Free-Thought Congregation in Edinburgh, the Aryraldian French School, Davenant's Universal Redemption, Anti-burgher, Associate Body. A few brief footnotes and a good index would save the reader considerable time spent in refreshing his memory of the numerous doctrines and movements under discussion.

If the reader is often compelled to pause to recall the primary teaching of some "divine" or "ism," he is under no such necessity regarding the author's personal faith. Uncompromisingly aligned with Scottish Calvinism as set forth in the 1560 and Westminster confessions and its Disciplines, he judges theology, ritual and interpretations of the Word of God by these formulations of the faith delivered once for all to the saints. No new light can be expected to emanate from the eternal Sun of Truth. Per-

suasions at one with the confessions and disciplines of Scottish Calvinism have the author's approval, whereas those that do not meet this criterion are vigorously assailed. There is no doubt on which side of the Marrow controversy the author stands. The Moderates of a later period come in for hearty condemnation, even to the point of questioning their motives and morals. Robert Lee's endeavor to enrich public worship, research menacing to the traditional belief in the Bible's infallibility and divine inspiration, and church union all share the author's disapproval. Because compromise is an inevitable condition of church union, it betrays, in the author's opinion, both the faith the church is pledged to preserve and ordination vows.

Theories of the atonement and the relation of the state to the church loom large in Scottish theology and church history and were the cardinal cause of its controversies and cleavages. Why this should be so is clarified by the author's attitude toward any theory of the atonement that fails to harmonize with the Calvinistic doctrine of the elect; evidence of the faintest strain of Pelagianism, Arminianism, Socinianism or antinomianism is enough to warrant its rejection. Scottish Calvinism's conception of the state's relation to the church made virtually inevitable the long, bitter, bloody struggle for church autonomy which, despite the regrettable phases of that struggle, is one of the glorious chapters of church history. Whatever the shortcomings of Covenanter and Sessionist, they at least possessed a faith sufficiently virile to command unlimited sacrifice and suffering. The hair-splitting niceties of Scottish theology may arouse impatience; its harvest of robust faith and personality is at once an indictment of, and a challenge to, the church of today.

WILLIAM E. HAMMOND.

# No Ascension Robes

THE MIDNIGHT CRY: A DEFENSE OF WILLIAM MILLER AND THE MILLERITES. *By Francis D. Nichol. Review & Herald Publishing Company, $3.50.*

THIS "defense" of the Millerites will be greeted with enthusiasm by those within the Adventist churches who have long suffered from the repetition of baseless rumors about their origins, and will receive a sympathetic welcome from people outside those churches who have an interest in historical accuracy. But, from the point of view of the latter at least, it is unfortunate that the author did not work on the assumption that the best "defense" might be a straightforward factual account of the movement resting firmly on the abundant documentary material that his researches uncovered (see the fine bibliography). As it is, the real light that the book has to shed on many of the problems involved is in danger of being concealed under bushels of "defensive" remarks that verge sometimes on the puerile. Readers interested in the subject, if they have the patience to overlook this, will be amply rewarded.

The first nineteen chapters tell the story of William Miller (1782-1849) and trace the great advent movement he began in 1831 to its climactic close in October 1844. Here the author does justice to the integrity and sincerity of Miller, who was not induced to preach "the second coming of Jesus Christ . . . on or before 1843" until he had studied the Bible prophecies for fifteen years. The important part played by Joshua V. Himes in promoting and spreading the movement is recognized. The exciting events of the "year of the end of the world" (March 1843 to March 1844) are treated with restraint, and the "great day of hope" (October 22, 1844), the final day set by the leaders for the second coming, is adequately dealt with.

In the second section of the book the author argues convincingly from the evidence that common charges—for example, that the movement was fanatical and led to insanity, suicides and murders—have been greatly exaggerated. Three of these chapters are devoted to the attempt to squelch once for all the story that the Millerites wore "ascension robes" on *the* night. In dealing with Millerism, twentieth century writers have frequently yielded to the temptation to dwell on the sensational, and this work will do much to balance the popularized accounts such as Clara Endicott Sears' *Days of Delusion* (1924). However, to many, the question of "ascension robes" will no doubt be considered trivial when compared with the crude literalism on which the movement based its acceptance of a definite date.

A closing chapter deals with the lasting results, that is, the organization of the Seventh-day Adventist Church in 1844 and of the Advent Christian Association in 1861. Today these groups have a combined membership of almost 600,000. This will correct a common impression that "Millerism" died with William Miller.

The first tendency after the disappointments of 1844 was to re-examine the prophecies to see if perhaps the chronology might be wrong. This, however, could not go on indefinitely, and the movement was finally saved from complete collapse by the reinterpretation, notably by Hiram Edson, of the meaning of the phrase, "then shall the sanctuary be cleansed" (Daniel 8:14). This, which had been supposed to refer to the cleansing of the earth at Christ's coming, was now interpreted as referring to a phase of his work in heaven. Thus Adventists were convinced that "while there had been no mistake in regard to the time, there had been an error in interpreting the character of the event." This, of course, is not the first or the last time that literal belief in prophecy has been saved by lifting the fulfillment into realms beyond the scrutiny of the skeptical. The lesson was well learned, and Seventh-day Adventists have always held that "the exact time of the advent cannot be discovered from the study of prophecy." And they have chosen to emphasize that "the major mistake" of the Millerites was in their interpretation, not in setting the time. Outsiders may pardonably continue to consider this as somewhat of a quibble.

SIDNEY E. MEAD.

# Books in Brief

TOWARD THE UNDERSTANDING OF EUROPE. *By Ethan T. Colton. Association Press, $1.00.*

A compact survey of the tensions and animosities among the European nations, and within some of them, with a consideration of "the peace that failed" and the author's estimate of "peace essentials and prices." The first of these items is treated about as fully as anybody could do it in 57 pages but can do little more than hint at the actual complexities and the historical reasons for them. The breakdown of the peace of 1919 is laid chiefly to the harshness of Versailles and the failure of the victorious powers to provide for the rehabilitation of central Europe and the removal of the "deep-seated sources of war infection." There is no word of blame for Germany. "Violations" of Germany's western frontier are mentioned, but not Germany's secret rearmament; reparations paid by Germany, but not the financial aid extended to Germany. The "peace essentials" for the future have to do chiefly with economic rehabilitation, general limitation of armaments ("United Nations forces can

easily manage to keep them within appointed bounds"), and a high court to adjust contested boundaries and other disputes.

THE GREEN STAR. *By Joseph W. Dubin. National Institute of Esperanto, 34 S. 16th St., Philadelphia.*

The author aims to show the need of a universal auxiliary language and to prove that Esperanto is practical and superior to its rivals. It was constructed by Dr. Zamenhof when he was 18, published nine years later in 1887. There are now about 250 Esperanto organizations (listed in an appendix). Mr. Dubin argues plausibly that in the present state of the world no "imperial language," such as English or French, and no simplified version of such, like Basic English, Grund-Deutsch or Français Mondial, could win acceptance. Only a neutral, i.e., composite, language would avoid implying the dominance of one nation. (Promoters of Basic English pooh-pooh this idea.) Esperanto is said to be not so much a construction as a distillation from existing "natural" languages. Even these are in a sense artificial, for they were formed under social and political pressures. The pressures that might lead to general adoption of Esperanto as an auxiliary language are similar in kind, even though acting more swiftly. This is not a complete textbook in Esperanto, but it includes an outline of its grammar and system of word formation and word lists. It is important to note that Esperanto (like Basic English) is urged always as an *auxiliary* language, never as a vernacular tongue to displace any other.

THE SOVIET SPIRIT. *By Harry F. Ward. International Publishers, 381 Fourth Ave., New York, 50 cents.*

With Russian achievements in war commanding fresh wonder every day, and with the Yalta conference now giving new evidence that future collaboration between Russia and the United States will be close and continuous, two questions rise: What is the spirit of the Soviet people that has made such achievements possible? And is it a spirit that promises to be as helpful to a world at peace as it is effective in war? Dr. Ward answers both questions in terms of high praise for the Soviet system for having provided adequate incentives for effort, a strong sense of mutual helpfulness, an interesting and joyful life for individuals, an efficient economic and social order, and a spirit that makes the Russians the best neighbors and comrades we could imagine for the world tasks that lie ahead. That not the slightest imperfection is discovered in either the theory or the practice of the Soviet program, is to be accounted for by the author's purpose, which was not to give a complete account of the Russian experiment but to express his conviction, based on years of study, that, on the whole, its results have been good.

# Books Received

*The Educational Process.* By Luther P. Eisenhart. Princeton University Press, $1.00. (To be reviewed.)

*The Science of Man in the World Crisis.* Edited by Ralph Linton. Columbia University Press, $4.00. (To be reviewed.)

*Ethics and Language.* By Charles L. Stevenson. Yale University Press, $4.00. (To be reviewed.)

*The Soul Afire, Revelations of the Mystics.* Edited by H. A. Reinhold. Pantheon Books, $3.50. (To be reviewed.)

*Philosophical Understanding and Religious Truth.* By Erich Frank. Oxford University Press, $2.50. (To be reviewed.)

*From These Roots, The Ideas that have Made Modern Literature.* By Mary M. Colum. Columbia University Press, $2.50. (To be reviewed.)

*The Postwar World, Merrick Lectures for 1944, Ohio Wesleyan University.* By Hastings Eells and others. Abingdon-Cokesbury, $2.00. Thirteen speakers contributed to this course of lectures, including Robert S. Lynd, J. L. Hromadka, Francis B. Sayre, Y. C. Yang, Henry A. Atkinson, Manley O. Hudson and Senator Burton. They discuss such topics as these: the difficulties in making peace; the treatment of Germany and Japan after their defeat; the places of Russia, China and the small nations in the postwar world; the immediate problems of relief and rehabilitation; the long-range problem of world organization; power politics; economic welfare; and American responsibilities in relation to all these topics. A review of such varied materials, written from so many points of view, would need to be almost as long as the book. Readers are referred to the book itself, with the assurance that it will well repay a careful reading.

*Many Creeds, One Cross.* By Christopher E. Storrs. Macmillan, $1.75. The "many creeds" are those of the world's great religions. The author is concerned with the problem which is crucial for the future of missions—the attitude that Christians should take toward the non-Christian religions. *Rethinking Missions* seemed to give one answer; Barth and Kraemer, the opposite one. Dr. Storrs (archdeacon of Northam, West Australia) occupies a mediating position, "with those who hold that, besides the supreme revelation of God which begins in the Old Testament and culminates in Christ, there has also been a revelation through nature, history, reason and conscience, given to men as they were able to bear it, a revelation frequently misunderstood by human folly and perverted by human sin but nonetheless real and continuous." From this point of view he discusses Hinduism, Buddhism, Islam, Confucianism and Shinto.

*A Very Present Help, A Tribute to the Faithfulness of God.* By Lt. Gen. Sir William Dobbie. Zondervan, $1.25. The heroic defender of Malta gives an account of the holding of that beleaguered island in 1940 against concentrated German attacks, and a tribute to the power of prayer, with chapters in justification of a Christian's participation in war and in criticism of the pacifist position.

*The Altar in Your Church, Its History, Purpose, Position and Adornment.* By William H. Leach. Goodenough & Woglom Co., New York, 75 cents. In this beautifully printed and illustrated booklet, the widely known editor of *Church Management* discusses altar arrangements in non-liturgical churches and shows how altars may be furnished decently and in order even where there are no rubrics which prescribe how things must be done. The truth is that Protestants have never known just what to do about the altar. To some, the very concept is odious and smacks of superstition. More of them see a value in its symbolism and would like to make use of it if they are under no compulsion. This little book is a helpful manual for the use of the altar in churches which do not feel that there can be no authentic worship without one.

## PAMPHLETS

*The Future of the Far East.* By Harry Paxton Howard. Postwar World Council, 112 E. 19th St., New York, 10 cents.

*International Cartels and World Peace.* Postwar World Council, 10 cents.

*Let's Keep the Tools of Plenty.* Postwar World Council, 10 cents. "Big business must not get government war plants."

*Program Helps for Lutheran Brotherhoods, January through August 1945.* Augustana Book Concern, Rock Island, Ill.

*One Scientist's Religion.* By Heber Doust Curtis. Wesley Foundation, Ann Arbor, Mich.

*France, Crossroads of a Continent.* By Helen Hill Miller. Foreign Policy Assn., 22 E. 38th St., New York, 25 cents.

*The New World Begins with You.* New Church Union, 134 Bowdoin St., Boston. A Swedenborgian publication.

*What Foreign Trade Means to You.* By Maxwell S. Stewart. Public Affairs Com., 30 Rockefeller Plaza, New York, 10 cents.

*There Were Three Men, A Parable for Consumers.* By Bob Stailey. Cooperative League, 343 S. Dearborn St., Chicago.

*Monopolies Must Go!* By Thurman Arnold. Cooperative League.

*Heart in His Hand.* By Margaret Miller Pettengill. Wagon & Star Publishers, 1823 Sawtelle Blvd., West Los Angeles, 75 cents. A thin volume of excellent verse in a series of contemporary poets.

*When Blue Stars Turn to Gold.* By Roy A. Burkhart. Com-

munity Books, Columbus, Ohio, 35 cents. Words of comfort for those who have loved and lost.

*Observations.* By E. R. Hartman. Author, Montrose, Calif. "Comments on current vital topics and questions of today," contributed serially to the local paper.

*Guard your Grey Cells.* By George A. Little. Author, 112 Lytton Blvd., Toronto, 5 cents. What beverage alcohol does to the human brain.

*Let's Make a Play.* By Bernice Buehler. Friendship Press, 25 cents. Methods of informal dramatization, especially for missionary plays, plus a Burma story by Grace McGavran.

*Uncharted Voyage.* By Ruth Isabel Seabury. Association Press, 25 cents. The life story of Ted Hume, who died when his plane was shot down, October 22, 1943, as he was en route to Stockholm for the World Council of Churches.

*Background for Brotherhood.* By Kendall Weisiger. Association Press, 30 cents.

*A Totalitarian Church, A Menace to Liberty and Democracy.* By J. W. West. Author, 402 Sussex St., Lynchburg, Va. Warnings about Roman Catholicism.

*Facts about Instrumental Music.* By Percy E. Krewson. Echoes of a belated debate on the organ. The author is for it.

*A Man's Monument.* By Fred Eastman. Samuel French, 50 cents. A one-act play.

# CORRESPONDENCE

## Conference of Christians and Jews

EDITOR THE CHRISTIAN CENTURY:

SIR: The leaders of the National Conference of Christians and Jews are aware of the nation's unprecedented need for religion in this critical time of the war and in the yet more demanding days to follow. We are fearful lest the disruptive and hateful forces that followed World War I will be revived. The National Conference therefore asks all religious people to join in mutual effort against the common foes of secularism, materialism and indifference to spiritual values and moral standards.

Conference leaders are gravely concerned about the rising tensions between religious groups in the nation, as illustrated by the series of articles "Can Catholicism Win America?" in The Christian Century, by the statement of the Roman Catholic hierarchy advocating that Protestants withdraw their missionaries from South America, as well as by other incidents and by widespread anti-Semitic feelings.

We recognize fully the deep and basic differences that exist. Americans dare not minimize these differences, nor gloss them over in the name of good will. It is not the purpose of the National Conference to reconcile or compose these differences in theology and policy, nor to serve as umpire in any conflict.

It is the function of the National Conference to help keep open the channels of friendly communication so that there can be understanding of the nature of the differences and recognition of the common concerns about which Americans of all creeds can and must work together for a better country and world. The conference proposes the following courses of action:

1. That Protestant, Catholic and Jewish leaders meet nationally and locally to seek understanding and to arrive at methods for the alleviation of the tensions.

2. That Protestants, Catholics and Jews work within their respective constituencies to re-examine their responsibilities for the causes of these tensions.

3. That religious leaders take the initiative in extending education in intergroup relations throughout the churches, schools and all the civic agencies of the nation.

4. That for the good of our country and the world, Catholics, Jews and Protestants, while maintaining their right to differ, work together to solve the pressing economic, political and social problems in which we all have a common stake.

National Conference of Christians and Jews,
New York, N. Y.

EVERETT R. CLINCHY, President.

## Planning Means Freedom

EDITOR THE CHRISTIAN CENTURY:

SIR: Mortimer Smith in his article, "Individualism Talks Back," has provided a respectable defense for what in my opinion is the most dangerous doctrine in America today. The basic fallacy in his position is the assumption that freedom is possible apart from a regulating equality. Individualism provides license but it never insures freedom. Freedom is possible only "in law." "With liberty and justice for all" implies that neither of these ideals can be realized without the other.

The principles upon which this nation was founded do not justify Mr. Smith's argument. America was not founded as a playground for individualism in spite of what it has been, but "to promote the general welfare" and thus "secure the blessings of liberty to ourselves and our posterity." The blessings of liberty never exist apart from the general welfare.

Perhaps instead of deserting our heritage we are now moving toward a realization of the principles we have only too long neglected.

Asbury Methodist Church,
Erie, Pa.

ARTHUR M. CRAWFORD.

## A Dilemma without a Solution

EDITOR THE CHRISTIAN CENTURY:

SIR: Thank you for "Protestantism and Tolerance." It *had* to be said. The danger, as you say, is that the cry of intolerance may arise even from those of our own household. You say, "The purpose of Protestantism is to win America." I would prefer to say it is to help win America, not by suppressing or destroying any other church, but in a spirit of friendly cooperation.

I see no escape from the dilemma. To stand and defend will precipitate ugly strife with Protestantism in the attitude of aggressor, and to continue in our present supine position will only tend to shunt us farther down the line. The solution, obviously, is for both Roman Catholics and Protestants to be equally tolerant, each rejoicing in the success of the other. But as long as the first named claim they are the "true" church, that is out of the question, and present trends will probably continue.

Miami, Fla.

E. ROBB ZARING.

## Is the Church to Blame?

EDITOR THE CHRISTIAN CENTURY:

SIR: The Christian Century deplored the poor coverage the daily press gave the Cleveland conference, and now laments Congressman Ludlow's failure to sense Protestant unity on the issues of the peace. Is the public entirely to blame if it fails to comprehend the church's stand on war and peace? If, since 1939, the church had dared to be the church, its activities would today be "news" and its position more clearly understood.

Consider the issue of unconditional surrender. When we entered the war, President Roosevelt said: "In victory we shall not seek vengeance, but the establishment of an international order in which the spirit of Christ shall rule the hearts of men and the nations." Before that Prime Minister Churchill had declared: "There shall be no dictated peace. We have no desire to humiliate, crush or defeat the German people."

Now, however, we are pursuing the policy of unconditional surrender, with its frightful toll of life. Yet what have the churches in England and the United States done to recall their

governments to a course of sanity and justice? Had there been clear-cut protest backed by vigorous action to let London and Washington know that the Christian church takes its mission seriously, religion would today make the headlines, and even Congress would know what the church thinks!

Lansdowne, Pa. J. STUART INNERST.

## Pray for San Francisco

EDITOR THE CHRISTIAN CENTURY:

SIR: Complete plans for the religious observance of V-Day have been in readiness for several months. The delay however tends to lessen the probable effectiveness of the plans. Would it not be more advisable to hold services on the evening before the meeting of the San Francisco conference on world organization? Why do not the churches hold services of supplication and dedication for a just and durable peace on April 24?

Gettysburg, Pa. JOHN H. KNICKERBOCKER.

## The Peace is Pure Velvet

EDITOR THE CHRISTIAN CENTURY:

SIR: I would like to answer in a sentence your suggestion that this war cannot show fruits sufficient to justify its "ghastly sacrifices." This war is saving to posterity nine-tenths of what civilization we had prior to hostilities, even though losing "in ghastly sacrifices" the other tenth. All along you seem to have missed the fact that the United Nations are fighting for the very life of civilization—democracy, the freedoms, Christianity and moral idealism themselves. Whatever else is gained by way of world collaboration or the peace will be pure velvet!

Great Barrington, Mass. THOMAS F. OPIE.

## C.P.S. Deficit Small

EDITOR THE CHRISTIAN CENTURY:

SIR: Support for the Friends C.P.S. camp program in 1944 happily did not fall short to the extent reported in The Christian Century of February 7. Final figures on income and expenditures are now available as follows: income, $517,960; expenditures, $522,434; leaving a net deficit of $4,474.

Toward the end of last year a serious deficit was forecast, but Friends and others rose to the emergency and contributed substantially to the program in the last month of the year, thus overcoming the danger of a large deficit.

American Friends Service Committee, JOHN F. RICH.
Philadelphia 7, Pa.

## More Ostrich Living

EDITOR THE CHRISTIAN CENTURY:

SIR: Now that Poland has been told its fate by the Big Three, we Americans may well ponder the final words of Roosevelt's recent inaugural: "Let us live as men, not as ostriches." Stalin's demand that Churchill and Roosevelt acquiesce in this partition of a United Nations' ally has won an ominous triumph. Likewise the terms constitute virtual endorsement of Moscow's notorious puppet regime first set up in Lublin.

Attempts to sugarcoat the treatment of Poland by invoking the Atlantic Charter will not deceive 25,000,000 Poles, nor a good many Americans who look at the record. The Atlantic Charter, in fact, is not the most relevant document. We should read Stalin's own often repeated war aims—for example, those he announced in November 1942, on the 25th anniversary of the U.S.S.R.: "Equality of nations and integrity of territories, liberation of enslaved nations and restoration of their sovereign rights, the right of every nation to arrange its affairs as it wishes, restoration of democratic liberties. . . ." Wendell Willkie in *One World* twice quotes the above war-aims pledge. Did he perhaps fear a cynical insincerity behind these magnificent sentiments, and therefore give them special prominence in his great book?

As for the Big Three's promise of "free and unfettered elections as soon as possible," a similar promise of a plebiscite, etc., for Czechoslovakia was made by the Big Four at Munich, but it was never carried out. Russia's dictation of this present partition must be set against the background of Russia's mass deportation of Poles to Siberia and elsewhere since 1939, of the Communist-controlled Lublin regime, and of Russia's record of non-cooperation before Warsaw (while the Polish underground fought the nazis for 67 days). All friends of Poland must feel shocked and humiliated at America's playing even a passive part in all this.

Ann Arbor, Mich. CARLTON F. WELLS.

## A Wealthy Missionary Enterprise

EDITOR THE CHRISTIAN CENTURY:

SIR: The article by Philip, "Have Missions a Future in India?" succinctly indicated the liability of a Christianity which accompanies imperialist expansion and material advantages. The writer then concludes that Indian history and spiritual climate "give ground for the expectation that in the years to come Christianity will win its thousands and tens of thousands there."

Our hope that missions will spread on a genuine religious plane is encouraged by his comment that "there need be no fear that an independent India will put obstacles in the path" of "the message of Jesus Christ." But there is the nub. Will India be independent? I thought most impartial observers expect American and British foreign postwar policy to be imperialist. Has the dream of "the American century" vanished?

What about those reports that American missionaries are so hedged about by British controls that it appears best for mission work to be done by British Christians who are not required to make pledges of submission to the British government in India? And if we pour increased funds into the mission cause over there, as the optimists expect, is there much reason to suppose that we shall avoid being known to the Indian commoners as "a wealthy foreign organization"?

Chicago. LEON THOMSON.

## Peace-Loving Nations

EDITOR THE CHRISTIAN CENTURY:

SIR: We have all been reading so much about "peace-loving nations" that I have been wondering who the peace-loving nations are. Now I have found out. In Prof. Quincy Wright's book, *A Study of War*, he gives a list of the wars occurring between 1480 and 1941. Here they are:

| | | | | | |
|---|---|---|---|---|---|
| Great Britain | 78 | Turkey | 43 | Denmark | 20 |
| France | 71 | Sweden | 26 | China | 11 |
| Spain | 64 | Italy | 25 | Japan | 9 |
| Russia | 61 | Holland | 23 | U. S. (since | |
| Austria | 52 | Germany | 23 | 1776) | 13 |

Buffalo, N. Y. EDWARD C. SCHICK.

## Can You Help?

EDITOR THE CHRISTIAN CENTURY:

SIR: Please send me an extra copy of your issue for February 7, containing a report of the Cleveland conference. I enclose 15 cents.

Kenton, Ohio. F. D. PRICE.

[The publishers print a generous "over-run" of *every* issue of The Christian Century. Three times since the first of the year this over-run has failed to meet our requirements. Our supply of the issues for January 3, January 10 and February 7 is completely exhausted. There will be calls for these issues all through the year from subscribers (particularly libraries) whose original copies have been lost or damaged by use, and who need a complete file for permanent binding at the end of the year. Subscribers will confer a favor by sending any unneeded copies of these issues to the Circulation Manager, The Christian Century, 407 South Dearborn St., Chicago 5, Ill. Please accept our thanks, in advance, for this cooperation.—THE PUBLISHERS.]

# NEWS *of the* CHRISTIAN WORLD

## Keithan Ordered To Leave India

**State of Mysore Objects to Activities of Missionary—Gandhi Reported to be Planning Another Fast**

TIRUVALLA, INDIA, Oct. 30.—Ralph Richard Keithan, who was prohibited by the government of Mysore from carrying on his work in that state, was recently ordered to leave India and has now been repatriated with his family to America. Dr. Keithan came to Madura some 20 years ago as a missionary of the American Board of Foreign Commissioners, but because of his alleged sympathy with Indian nationalism was recalled to the United States. He returned about ten years ago and started rural welfare work in south India with the help of Christians and non-Christians. He was assisted by his wife, who is a doctor. He and his fellow workers adopted the simple Indian way of life and worked along ashram lines. He was popular among all classes of Indians, particularly students. Some months ago the government of Madras prohibited his residence in that state. He then moved his ashram to Mysore, from which state he was subsequently forced to depart.

* * *

**Will Interpret India To Western World**

On the eve of his departure, Dr. Keithan released a message to his Indian friends and co-workers. In part he said: "India has given much to us. She has something most precious to give to a propaganda- and violence-ridden world. Gandhi has reached into a glorious past, taken out two great principles, *satya* and *ahimsa*, and woven them into a creative and constructive force for the solution of the problem of conflict. It is for India to appreciate this way of life more fully, and then to dedicate itself to the realization of its best self through its own sound methods and genius. Certainly we shall learn from all. But we must be most careful of learning from a modern world in which the way of life tends to exploit human personality and to emphasize those things that soon pass away. . . . We go to help the West to understand the best in India, that she may join the East, on equal grounds, to build in common with her the great structure of a universal society in which men find eternal values ever held supreme. . . . We shall return as soon as you make it possible for us to do so. We eagerly await that day."

* * *

**Gandhi Reported Planning Another Fast**

Answering reports in the Indian press that he is contemplating another fast, Mr. Gandhi has issued a public statement. Its main portions are as follows: "Ever since my premature discharge I have been saying to myself and to some friends that yet another fast is in store for me. The report has crept into the press. It is well for the public to have a correct version. Fasting has a definite place in the scheme of *satyagraha*. It is the last weapon in the armory of non-violence. It is taken by way of penance, purification and protest. If I am at fault, I must do penance."

* * *

**Asks Prayers of Friends**

As to his future plans, Mr. Gandhi continued: "Nothing is clear, nothing is certain. What seems to be a call may be no call at all. I am, therefore, testing myself, discussing pros and cons with my friends and allowing myself to be acted upon. I have never made fasting a fad. I have never looked forward to it, although it has often brought solace to the agonized soul, for real fasting puts the soul in tune with the Maker. It puts life into one's prayers. I am praying for light and guidance, without which there will be no fast. I ask for the cooperation of friends throughout the world in my search for light."

* * *

**Catholics Ask Recognition Of Their Freedom to Act**

The chief concern of Roman Catholics in India just now is that in the future Indian constitution there shall be freedom for Catholics to profess their religion and propagate it. In a recent speech before a meeting of the Catholic Indian Association of Madras, M. Ruthnaswami, prominent Indian Roman Catholic and vice-chancellor of Annamalai University, urged the provision of safeguards for Catholics in the constitution. Catholics are concerned directly, he said, with the defense and promotion of the rights, liberties and interests of the Catholic community and church. These safeguards should be provided, he observed, under any form of government, whether democratic or autocratic; whether the state is part of a federation or an empire, or a dependency or colony; whether its economic order is communistic or capitalistic. The speaker emphasized that Catholics are not called upon to define their attitude in regard to the details of the future constitution of India, but that they may belong to different political parties or schools of thought. They ask only for freedom to profess their religion and propagate it.

* * *

**Indian Leader to Study Welfare in U. S.**

J. M. Kumarappa, director and professor of social economy at the Tata Institute of Social Sciences, Bombay, has been invited by the American state department to be its guest on a tour of the United States under the department's new program of international cultural cooperation. He plans to visit colleges and universities; institutions for the mentally deficient, for crippled children, for the deaf and dumb; juvenile and domestic relations courts; and advanced penal institutions. Mr. Kumarappa is a Christian. Those interested in missionary work in India may have an opportunity to learn from him what enlightened and independent Indian Christian opinion is on some of the problems arising out of foreign mission work in this country.

P. OOMMAN PHILIP.

## Boegner to Visit America in May

**French Protestant Leader in Interview with Century Correspondent Tells of Needs of His Church**

PARIS, Jan. 15.—Pastor Marc Boegner, grand old man of French Protestantism, announced during the interview he granted me on the eve of his departure for Geneva that he has accepted with pleasure the invitation of the Federal Council of Churches to visit the United States in May. He declares that the greatest problem facing the Protestant church in France just now is that of reconstruction. Many church buildings in Normandy, in northern France, in the Rhone valley and in the eastern districts have been destroyed or badly damaged. The church has set up a reconstruction committee which will investigate conditions and present the needs to the ecumenical body in Geneva, which in turn will inform prospective helpers in other countries. Libraries, both public and private, need replenishing.

* * *

**Praises Record During Occupation**

Pastor Boegner stressed the excellent work of both pastors and flocks during the occupation period, and their participation in the resistance movement. There is no question, he noted, of having to "purge" anyone within the church today; some church members had indeed followed Marshal Pétain, but without actively collaborating—a course he considered as within the framework of the Protestant policy of liberty of conscience. The Protestant leader had just come from a busy week of meetings of the National Council of the Reformed Churches of France, during which time many decisions had been made affecting its work in the future. One decision had been to meet the desperate financial need of local ministers and their families—a need brought about by the recent tremendous rise in the cost of living—from general church funds, and not to call upon Geneva for help, as the church will be forced to do in the matter of reconstruction.

* * *

**Affirm Separation of Church and State**

The leader of the French Protestants reiterated his church's stand on the principle of complete separation of church and state. He sees little possibility of *official* cooperation between Catholics and Protestants in France, but he thinks joint private action of individuals and groups may achieve much in the postwar world. He was emphatic in declaring that the materialistic communist philosophy is unacceptable to the Protestant churches and that there can be no alliance between the party and the church. But he praised the magnificent patriotism and courage displayed by Communists during the resistance period; that action, he feels, entitles them to a place in the life of

France today. The Protestant church, Pastor Boegner declared, grants liberty to its members to join whatever labor unions they wish; all it asks is that they carry their faith with them into their union affiliation. This statement was made in response to a query concerning his church's attitude to the French Christian Workers' Confederation, which admits workers of many faiths.

* * *

**Pastors' Ranks Are Depleted**

One great problem confronting the Protestant church in France today, Pastor Boegner pointed out, is that of recruiting new pastors to replace those lost by death, imprisonment and deportation. Were it not for the many Swiss Protestant pastors who have volunteered to work in France, the problem would now be almost insoluble. It was thought soon after liberation that the large number of students flocking to the Paris Theological School would be sufficient to make up for the losses, but soon four new classes were called up for the army, and the students had to leave for their training.

* * *

**Gain Permission to Publish Magazine**

During the occupation, most weekly and monthly religious magazines were forced to suspend publication. Those which survived have suffered from the restrictions enforced because of the lack of newsprint. Now, however, Pastor Boegner reports, after long negotiations, the French ministry of information has given permision for the publication of a new Protestant weekly to be known as *Reform*. It will not only cover the religious field, but will also deal with social, cultural and political matters from the Protestant viewpoint. Launching of the new magazine may be postponed for some time, however, since even now all French newspapers are having to appear in single half-sized sheets.

* * *

**Senses a Revival of Religious Interest**

That there is a great religious revival in France, fostered in the resistance movement and becoming apparent now, was borne in upon my mind by my talk with Pastor Boegner. Some weeks ago a religious lecture was announced in Paris. So great was the crowd which appeared that a second meeting had to be hastily organized in another hall in the same building, while police were called in to turn away the hundreds of disappointed persons for whom there was no room in either hall. Fine work was done during the occupation by young people of the Y.M.C.A., the Y.W.C.A., the student and Scout movements, particularly in aiding non-Aryan foreigners in camps in southern France.

JOSE SHERCLIFF.

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**Councils of Churches Number 266**

According to a report by J. Quinter Miller, field secretary of the Federal Council of Churches, there are now Protestant councils of churches in 266 cities and counties. Of these, 239 are conducted by volunteer leaders, while 127 have paid executives.


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The statism trend toward the totalitarian level is painless and pleasant for those who do not see beyond their full purse and present privileges to the inevitable disillusionment. With state support also goes state control.

If America ceases to be America, all will suffer, institutions and individuals. If we permit a European type of government to fasten itself upon us, we shall have betrayed our birthright as free men, and those valiant boys who fight for freedom. America, the true, spiritual America, might be destroyed even within the framework of her courts and Constitution! It is the duty of every Christian minister to stand guard against such—to help thwart the statism trend and effect a return to basic freedoms and spiritual ideals which *were* America.

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# Seminaries Fail People's Welfare

### Church Social Worker Reports Serious Lack of Needed Courses—Form Church-Labor Front

CHICAGO, Feb. 23.—One-third of the 100 leading Protestant schools for the training of the ministry have no courses in the social sciences, social work, pastoral counseling, clinical experience, social field work or social research. These facts were brought to light by Ruth Erwin of the Association of Church Social Workers in a meeting of the presidents and faculty members of Chicago's 14 theological seminaries, held under the auspices of the Chicago church federation. On the other hand, 10 of the schools offer from 11 to 28 courses, on these lines, 24 offer from 5 to 10, and 32 offer from 1 to 4.

* * *

### Appeals for New Stress On Rural Ministry

The rural minister unqualified to help his people to become landowners and improve their holdings, and to enrich their lives through culture and recreation, is making his church a block to progress in rural life, David E. Lindstrom, professor of rural sociology at the state university, told the conference. The administration of Protestant denominations, he said, has long been blind to this truth. What is needed, he declared, is to recruit men committed to the rural ministry as their life work and give them specialized training in agricultural colleges and theological seminaries, and to plan to set aside denominational funds for at least one-half their support.

* * *

### Recreation Commission Issues Report

The tenth annual report of the Chicago recreation commission reveals that the committee on churches and recreation, organized in 1939, has become an integral part of the commission. Parks, schools, police, churches, community and civic agencies are now tied into the city's recreation efforts. Ten conferences have proved successful means of stimulating the commission's work; directories and handbooks have been made available. A staff of seven provides guidance for the program. Present goals are a postwar civic center with a municipal auditorium, theater, children's theater and new public library on the lake front and an improvement program for parks to cost $59,000,000.

* * *

### Representatives of Church And Labor Meet

Fifty Chicago church leaders and C.I.O. and A.F. of L. representatives met here last week in a conference led by John Ramsey, public relations director of the United Steel Workers of America. Local church representatives at the conference formed a continuation committee under the city church federation's commission on the church and industry, and charted areas of activity. Several Presbyterian ministers from midwestern industrial centers who have been engaged in a four-week study of the church-labor problem at McCormick Theological Seminary were guests of the conference.

* * *

### Longer Terms Asked for Boys' Court Judges

Social workers of the Chicago boys' court have come out in protest against the short-term appointment of judges to that court. Judges who sit in the court only for short periods, they say, do not have a chance to learn the agencies which can give supervision to boys brought before them and to determine the type of cases each agency is best equipped to handle. They point to the procedure in the juvenile court, where the judge is continued from term to term, as a better plan. They ask that only judges who are genuinely interested in the social-work aspect of the court be assigned to it, and for at least two years of their six-year elective terms.

* * *

### And So Forth

A recent student pastors' conference of the Missouri Lutheran Synod which met here recently heard reports of trebled financial support for student work, an increase in Delta Gamma chapters (the denomination's campus associations) and cooperation on some campuses with American Lutheran student groups in "externals" —socials and joint use of facilities.

Victor M. Rheim, pastor of Pilgrim Congregational Church, Oak Park, leaves March 15 to become pastor of Pilgrim Congregational Church, Pomona, Calif.

CHARLES L. VENABLE.

### Wheeling Churches Secure Ban on Slot Machines

Following a vigorous crusade by the Wheeling, W. Va., council of churches against gambling, which persisted without the aid of local newspapers, the city council has voted to outlaw slot machines. According to the report in the *Christian Evangelist,* ministers at once began to prepare members of their churches for a higher tax rate, since for a number of years the city has raised a considerable portion of its budget from licensed gambling, especially of the slot machine variety.

### Jew Impressed by Speech To Protestant Council

After reading in the newspapers the address of John D. Rockefeller, Jr., to the Protestant council in New York, an anonymous contributor mailed a $20 bill as his contribution to the council's work. "I am a Jew and not wealthy," he wrote, "but if one of our richest men holds views like those expressed, I don't have to worry that my children will ever see the humiliation I saw as a Jewish boy in eastern Europe."

### Churches Expand Overseas Relief Services

The Church Committee on Overseas Relief and Reconstruction has announced a service budget of $4,279,000 for 1945-46. This is three times the sum contributed by churches during the past 12 months. The committee represents the united overseas interests of 26 leading Protestant denominations, and the major part of the fund will be administered through church-directed agencies.

# Ponder Status of German Labor

**International Trade Union Congress in London Meeting Says Workers Must Justify Welcome After the War**

LONDON, Feb. 12.—There have been exciting debates this week in the international congress of trade unions here, of which full news will have been given in America. Perhaps, in the interest aroused by the discussion of whether representatives from "enemy" countries will be invited to future congresses, the attitude expressed on proposed reparations and the use of German labor in lands which the German army has laid waste will be overlooked. The congress declared that we must have assurances from the German working classes that will justify their readmission into the international labor movement. It maintained that it hopes to see Germany received back into the fellowship of nations, but noted that both the German nation and the German people have a moral liability, their acceptance of which will prove that they have learned the lessons of this terrible struggle. Their readiness to cooperate in the payment of reparations to the countries they have wronged will be part of that proof.

* * *

**Church Assembly Considers Problems of Clergy**

How to decide which ministerial candidates are to be recommended for training was one of the problems brought before the meeting of the church assembly this week. One suggested method, believed to be full of promise, was to invite all candidates to a "selection conference," during which would-be ordinands would meet with a carefully chosen body of selectors. The Bishop of Bristol insisted that by some means the habit of serious reading and study must be kept alive among the clergy after ordination. During the discussion of adequate pensions for aged clergymen, the main criticism was that the pensions suggested were not large enough. The most a clergyman would get according to a proposal in the report brought to the assembly, would be £200 at the age of 70 after 40 years' service, or £80 at the age of 70 after 25 years' service. Proponents of this plan pointed out that it is useless to advocate pensions too large to be met, and that under the government insurance scheme, clergymen will be receiving an extra £117 a year. The assembly voted to attempt to raise £250,000 as its share of the £1,000,000 to be secured in Great Britain for the aid of Christian churches in Europe.

* * *

**Anglican Missionary Killed at Post**

Another story of a martyred missionary who elected to remain with his people has come to us through a Roman Catholic medical assistant in Papua. Vivian Redlich, an Anglican priest, remained at Sangara, although he knew that the Japanese were about to destroy the mission there. His people begged him to leave, but he told them he would remain as long


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*CONTENTS FOR SPRING 1945*

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A TONIC FOR CHRISTIAN MORALS . . . . . George A. Coe
PSYCHOTHERAPY AND THE CHRISTIAN MINISTRY . . David E. Roberts
THE SETTING FOR THE SERMON . . . . . Peter Marshall
THE RELEVANCE OF CHRISTIAN ETHICS . . . Randolph Crump Miller
A PERSONALISTIC VIEW OF HUMAN NATURE . Edgar Sheffield Brightman
JESUS CHRIST AND THE FAMILY OF THE FATHER . J. Leonard Farmer
I BELIEVE . . . . . Richard Mackenzie
THE CENTRALITY OF THE RESURRECTION OF JESUS TO THE CHRISTIAN FAITH . . . . . John M. Shaw
THE TEACHING FUNCTION OF THE CHURCH . . Donald T. Rowlingson
THE CHRISTIAN CONCEPTION OF FREEDOM . . . Paul W. Johnston
A POET SPEAKS TO OUR NEED . . . . . Walter Russell Bowie
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A Review of the Quarter's Fiction . . . . . L. Wendell Fifield
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as they would let him and announced his intention of conducting mass on the next day, a Sunday. He asked his Catholic friend if he would join in the worship. The latter did so, then left to carry on his duties elsewhere. Redlich was killed on Buna beach. "As his head was struck from his body and the white sand of the beach was crimsoned with his blood," the medical assistant wrote in his report, "there died a missionary whom we in Papua shall never forget."

* * *

### Speaker Compares Lincoln And Cromwell

Sir Ernest Barker has written in the *Spectator* that Isaac Foot has done a great service to the cause of Anglo-American cooperation by his drawing of a parallel between Cromwell and Lincoln in a lecture before the Royal Society of Literature. He brought evidence to show how the spirit of unflinching devotion of the two men to liberty poured itself into the same mold of speech. He quoted Cromwell's speech to the first Protectorate Parliament: "The willful throwing away of this government I can sooner be willing to be rolled into my grave and buried with infamy than I can give my consent unto," and compared it with Lincoln's statement: "If this country cannot be saved without giving up that principle, I was about to say that I would rather be assassinated on this spot than surrender it." Cromwell *was* rolled into his grave and buried with infamy, and Lincoln was assassinated; but the causes for which they stood did not fail. Mr. Foot drew other parallels, claiming that the two men were most alike in "their inner spirit, and in their wrestling with the problems of action in the great days of their power."

EDWARD SHILLITO.

### Lutheran Educational Drive Exceeds Goal

On Jan. 25 the American Lutheran Church educational appeal reported total contributions of $1,519,568—which is 85 per cent more than the goal set at the beginning of the campaign. The fund is to be used chiefly for developments in colleges maintained by the denomination.

### Florida Congregationalists Receive Gift

Congregational churches in Florida recently were presented with a lodge and six acres of land at Avon Lake for use as a young people's camp and other church activities. The gift was made possible by a legacy from Mrs. Fanny P. Tolles, who was a member of the St. Petersburg Congregationalist Church. Other gifts included $15,000 for a parsonage in St. Petersburg and $5,000 toward a building for the newly organized Church by the Sea at Maderia Beach, Fla.

### Soviets Train Students to Restore Churches

A school of applied arts devoted to the restoration of churches, monasteries and museums has been opened in Troitsko-Sergeievsky monastery in Zagorsk, U.S.S.R. Students, boys and girls 14 to 16 years of age, will apply their skill to the preservation of the monastery in which they have studied or will be sent to the liberated countries for restoration work.

# Racial Bill Is Hotly Debated

**Hearings on Proposed Measure Reveal Church, Labor Goups Opposed by Powerful Organizations**

*(Correspondence from New York)*

NEW YORK, Feb. 23.—A hotly contested struggle, centered largely in this city, has been going on in New York state over the bill against racial and religious discrimination which even its bitterest foes now concede will pass the state assembly and senate and will be signed by governor Dewey, who sponsored it. The bill calls for "elimination of practices of discrimination in employment and otherwise against persons because of race, creed or national origin," and fixes definite fines and even jail sentences for those convicted. It is the result of long hearings by a state-wide commission. Opposition from entrenched interests and those benefiting by race discrimination rose to a high pitch last week; it seemed that amendments would be offered to emasculate the bill. The Republicans, apparently controlled by conservative elements, bolted the governor's leadership and came out in opposition.

* * *

### New Political Lines Apparent

More than 90 organizations were represented in a hearing on the bill held Tuesday at the governor's request. Powerful organizations were heard in opposition to the bill, while church, racial and labor organizations, led by Charles H. Tuttle, appeared in support of it. A new political alignment can almost be seen in the two groups for and against the bill. Joined against it were chambers of commerce, boards of trade, real estate boards, commerce and industry associations, manufacturers' associations, and three railroad brotherhoods, all of which refuse to allow Negro members. Favoring the bill were the Federal Council and the local church federations of the state, the state Catholic Welfare Committee representing seven Catholic dioceses, the American Jewish Congress and Jewish committees, the state C. I. O. and A. F. of L., the American Labor party, the Liberal party and all the strong Negro bodies.

* * *

### Sees 'Antichrist' In Statement

During the celebration of high mass at St. Patrick's Cathedral Sunday, Msgr. Fulton J. Sheen, noted Catholic radio preacher, predicted that the era of "Antichrist" is at hand. In condemning the 1,600 American ministers and religious leaders who signed the declaration against church participation in peace settlements the monsignor told his vast audience: "The disintegration of Western Christian culture may be far closer than we suspect. For instance, there is the spectacle of 1,600 men, by name and profession supposed to be consecrated to God and his cause, who have asked that religion be excluded from the council of peace. Would 1,600 lawyers plead that justice be excluded from the courts? . . . He warned that the Antichrist

"will not spout sulphur, wear red tights or carry a pitchfork. He will parade as a great lover of mankind. He will have only one secret—he will not believe in God and, therefore, he will not believe in man."

* * *

**Institute on Industrial Relations Opens**

In response to the need for Christian leadership specifically trained for a ministry to the industrial communities of our nation, the Presbyterian Church, U. S. A., through its Board of National Missions has opened an institute of industrial relations at Labor Temple, Manhattan. Its purpose is to give training which will fit Christian leadership for the particular needs of urban and industrial communities. This training is not in any sense a substitute for that already given in our colleges and seminaries; rather it is to be specialized training on the graduate level. Besides the Labor Temple courses, extension institutes are planned for various cities throughout the country. During the summer youth work camps will offer training for college and other student groups.

* * *

**Yalta Criticized at F.P.A. Meeting**

At the Foreign Policy Association luncheon held Saturday at the Waldorf-Astoria hotel, George N. Shuster, president of Hunter College, in discussing postwar Germany, took definite issue with the Yalta conference results. He contended that they pointed to "slave labor" and the development of "permanent employment for an army and a secret service bent on keeping the German peon in subjugation." The speaker then declared that the conference has doomed hopes of dealing with Germans who resisted nazism. It divided Europe into two spheres of influence, he said. "Only insofar as Yalta made any provisions for conference and discussion does it offer anything in which we may decently rejoice." Dr. Shuster suggested a plebiscite in Germany to choose between a colonial status and a liberal constitutional state. On the other hand, Henri Peyre, Sterling professor of French at Yale University, asserted that while "good Germans" may exist, they have done nothing to merit much consideration from the United Nations.

* * *

**Broadway Plays Attacked**

In his sermon Sunday at Fifth Avenue Church, John Sutherland Bonnell demanded that the mayor and other city authorities take immediate action to curb Broadway stage productions which attack "moral standards and ideals." Dr. Bonnell charged that as a result of the war, authors and playwrights were producing novels and plays that "pander to sensuality. . . . One play, at least, on Broadway condones, applauds and even enacts promiscuity. If no action is taken by the city authorities today we shall soon see a flood of these debasing productions."

J. Henry Carpenter.

---

**Church Leaders Ask Parole For Jehovah's Witnesses**

Prompt parole to useful work for the more than 2,000 Jehovah's Witnesses now in federal prisons was urged by 39 prominent churchmen in a letter addressed Feb.


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26 to Attorney General Biddle. Most of those imprisoned have been sentenced for refusing to accept either military or civilian service on the ground that as ministers they should be entirely exempted from the provisions of selective service.


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# Thomas Sees Risk In Pacific Policy

### Socialist Leader Warns of Dangers to Peace if United States Supports Continuance of Empires

SYRACUSE, N. Y., Feb. 19.—In recent addresses before the Geneva Rotary club and the Richmond Avenue Methodist Church in Buffalo, Norman Thomas declared that he sees no reason for elation in what has been done at the meeting of United Nations leaders in the Crimea, but that he is hopeful that the international situation will be brightened through the San Francisco conference to implement Dumbarton Oaks. He expressed regret that the Asiatic problem, which he regards as the major threat to the future peace of America, has been left untouched, and that America seems to be committing herself to the restoration and maintenance of the British, Dutch and French empires in the Pacific. "The road to peace is not the return to empire," he said. "Unless the people in the Far East are dealt with as human beings instead of being returned to domination by the whites, a decade of uneasy peace will be followed by a new war. Collective security must be based on progressive disarmament, with every people given the right to self-government and their trade protected by international commissions in finance."

* * *

### State Church Council Reports Progress

The New York state council of churches at its recent annual meeting in Albany reported the best year in its history. The debt of $22,000 which was assumed by the new council when it merged with the state Sunday school association ten years ago has been entirely liquidated. The program of weekday religious education has been strengthened and extended under the leadership of Mary Esther McWhirter. The new curriculum guide prepared by Mrs. McWhirter and the weekday committee has been given the approval of the International Council of Religious Education, which will soon publish the guide in bulletin form. W. Earl Ledden, bishop of the Syracuse area of the Methodist Church, was elected president of the council.

* * *

### Statistics Reveal an Increase in Crime

The morally disintegrating effects of war, with its undermining of respect for human personality, is reflected in the crime statistics of the state for 1944. The report of John A. Lyons, commissioner of correction, shows a disturbing increase in crimes of violence against persons. The number of murders rose from 277 in 1943 to 297 in 1944. Robbery increased 17.3 per cent and crimes involving the use of dangerous weapons increased 7.3 per cent. Rape cases increased 6.4 per cent.

* * *

### Sponsor Seminars On Alcohol

In seminars on beverage alcohol held in Rochester and Utica under the sponsor-

ship of the state council of churches, E. M. Jellinek, director of the Yale School of Alcohol Studies, announced that the Yale clinics have had a record of 53 per cent success in dealing with alcoholics. Of the patients who have gone to the clinics for help, about one-fourth have sought admission of their own accord, while the rest have been referred by the police department, social service agencies or other groups. Dr. Jellinek estimated that there are 750,000 alcoholics in the United States, and 2,500,000 on the verge of alcoholism. He pointed out that in this country one-sixth of the alcoholics are women, while in Scandinavian nations the ratio is only one to 23.

* * *

**Labor Trustees Added To Cornell Board**

Cornell University has taken what is believed to be an unprecedented step in the history of higher education in enlarging its board of trustees from 40 to 45 members to make room for three labor representatives and two state officials. The trustees have announced that they will consult the major labor organizations of the state before selecting the new members. The fact that agriculture, industry, labor and government will now be joined in the board should enable the institution to broaden its services to the public. Plans are being made to open a school of industrial and labor relations in the university next fall.

* * *

**And So Forth**

The state has suffered the loss of two college presidents who had given vigorous leadership to their institutions: Dixon Ryan Fox, president of Union College in Schenectady since 1935 and for 15 years president of the state historical association, and Millard H. Jencks, president of St. Lawrence University at Canton.

The 80-year-old Free Methodist Church at Chesbrough Seminary in North Chili, which has been headquarters for the religious activities of its denomination in the eastern states, has been destroyed by fire. It will be rebuilt as soon as materials are available.

In a recent address at First Presbyterian Church, Buffalo, Clarence Pickett of the American Friends Service Committee, who recently returned from a trip to investigate relief needs in France, declared that food and clothing sent now to the devastated regions of that country will not only save human lives but dissipate the ill will engendered against the United States by previous unfulfilled promises.

Judson E. Fiebiger, pastor of South Congregational Church in Utica and president of the Utica council of churches, has resigned to accept a call from the Ocean Avenue Congregational Church in Brooklyn.

Each of the eight Protestant and Catholic churches in Le Roy has received a bequest of $1,000 from the same will.

WALTER D. CAVERT.

---

**Radio Institute Fellowships Offered Ministers**

Seven fellowships for study at one of the three radio institutes to be conducted by the National Broadcasting company this summer are being offered to ministers or religious educators who are now working on sustaining radio programs for the churches of their own communities through representative central church bodies. Applications for the fellowships should be sent to Everett C. Parker at 287 Fourth Ave., New York, before March 15. The joint radio committee of the Congregational Christian, Methodist, and Presbyterian, U.S.A., churches, of which Mr. Parker is chairman, is cooperating in administering the fellowship plan. Awards will cover tuition and incidental expenses at the institutes, which are located at Northwestern and Stanford universities and at the University of California in Los Angeles.


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# Warren Sponsors Liberal Program

**California Governor Suggests Numerous Reforms to Legislature—Churches Aid Returning Evacuees**

San Francisco, Feb. 13.—Gov. Earl Warren's 12-point social program outlined to the legislature Jan. 8 is evoking much interest. Some people are suggesting that the governor has launched it in preparation for seeking the Republican nomination for president three years hence, although he has disavowed such intent. The message came as a surprise to his own party leaders, for it includes such liberal proposals as a health insurance plan, extension of unemployment benefits to agricultural workers, the setting up of a commission to inquire into race relations, and the establishment of a school of industrial relations at the state university. The health insurance plan, not yet fully formulated, is opposed by most physicians, although the governor has given in to their opposition and substituted the "fee" for the "panel" system. The plan would be financed by a 3 per cent tax on the first $4,000 of wages or salaries, divided equally between employer and employee. The C.I.O. has suggested an alternative plan which would compensate physicians on a per capita basis.

* * *

**United Nations Conference Arouses Interest**

The United Nations' conference on world security organization problems to convene here April 25 is the topic of much conversation in church circles. Community services will be arranged to express the Christian concern for world order. San Francisco presbytery's stated meeting scheduled for that day is providing for an hour of intercession. The city has large colonies of Russians, Chinese, French and other nationals who are much excited over the possibilities of the coming meeting.

* * *

**Earl Lectures to Be Broadcast**

The usual seminars of the pastoral conference held in connection with the Earl lectures at the Pacific School of Religion in Berkeley are to be curtailed because of travel restrictions, but a two-hour conference for church school leaders will be held on each of three days. The first lecture will be given by Paul Hutchinson of The Christian Century on March 6, with Bishop G. Bromley Oxnam, president of the Federal Council of Churches, speaking that evening. He will give the afternoon addresses the next two days, with Dr. Hutchinson as the evening speaker. Station KRE will broadcast the evening lectures.

* * *

**Few Japanese Have Yet Returned to Area**

Comparatively few Japanese-Americans have as yet returned to their homes here, though the recent government order permits them to do so. Possibly 15 per cent of the former residents will come before summer. Those who have returned have

found their former homes in "Little Tokyo" crowded with Negro occupants, a fact which adds another racial complication to the city's life. The Japanese Methodist Church in Oakland is to be open to all creeds for lodging, and Berkeley's Union Church will be used as a temporary hostel. Dr. Walter Dexter, state superintendent of schools, has issued a commendable statement on the return of the evacuees. He is a graduate of Union Theological Seminary and a former president of Whittier College.

* * *

**Y.W.C.A. Worker Arrives From India**

Nora Ventura, educational secretary of the Y.W.C.A. in India, arrived in this country about a month ago to study the methods used here by her organization. She is a graduate of Isabella Thoburn College, of which her aunt, Lilivati Singh, was vice-principal. In a recent address at St. John's Presbyterian Church in Berkeley, Miss Ventura expressed regret that the great numbers of American soldiers now in India are not getting a true picture of the situation in that land. The "holiday homes" maintained there by the Y.W.C.A. are seeking to offset this lack of information.

* * *

**McGiffert Will Be Missed On West Coast**

The announcement that Arthur C. McGiffert, Jr., president of the Pacific School of Religion, is to go to Chicago Theological Seminary as its head next October comes as a shock to religious forces in northern California. During his six years here, Dr. McGiffert has won a position of leadership in civic as well as religious life. He has been particularly active on the fair play committee which has been instrumental in changing public opinion on the coast regarding the return of Japanese-Americans.

* * *

**And So Forth**

Ulyss T. Mitchell, Pacific coast chairman for the National Conference of Christians and Jews, has returned from a good will flight to Alaska and the Aleutians, during which an interfaith trio reached more than 90 per cent of the service men stationed there.

San Francisco Theological Seminary at San Anselmo is in the midst of a campaign for $705,000.

H. Paul Douglass of the department of research and education of the Federal Council of Churches is to conduct a survey of church opportunities in this area with its huge influx of new residents.

Tom Simpson, San Francisco presbytery's energetic industrial chaplain, is pioneering successfully in a new field. He is a delegate to the C.I.O. and A.F. of L. central councils and to the chamber of commerce, and has won the confidence of many leaders among both management and labor.

The Berkeley fellowship of churches is sponsoring an interracial church in Codornices Village, an interracial housing project sponsored by the government for some 5,000 persons. Fred Hertzog, a young Methodist minister, and Manley Johnson, a recent graduate of Berkeley Baptist Divinity School, are joint pastors.

STANLEY A. HUNTER.

# Scotland Suffers Housing Shortage

**Huge Building Program Necessary after War—Churches Plan to Serve Many New Communities**

EDINBURGH, Jan. 31.—Though no men have yet returned from the war, the shortage of houses is making itself more and more acutely felt. It is not only that hundreds of thousands of buildings have been wrecked by bombing; the almost complete absence of new building and the scant facilities for repairs during the last five years have made an enormous gap in normal housing conditions. In Edinburgh alone, hundreds of young workers are constantly seeking rooms; people returning home after long service abroad find that there is no house they can either rent or buy; ministers who retire leave their manses to discover there is nowhere they can go. It is beginning to be felt that just as food has been rationed with excellent effect during these war years, so housing accommodation also should be made available. There are still people living in houses much larger than they require who could easily rent a portion of them to the less fortunate.

* * *

**Plan Funds for New Churches**

The government has in hand elaborate schemes for the construction of prefabricated houses guaranteed to last for about 10 years, and it has just been announced that America is to send us 30,000 wooden houses in parts ready to erect. All this planning, however, and especially the location of the new housing, will depend on the postwar reconstruction of industry. The church is vitally interested because it is faced with the task of providing buildings for hundreds of thousands of people who will be settled in places where there is at present no church. The temporary "Portal House" presents the problem of providing temporary churches, or at least halls, and the question is at present under the consideration of the home mission committee of the Church of Scotland. In all, at least £1,000,000 will be required to meet church building costs of the next five years. John White, of the Barony Church, Glasgow, convener of this committee, has just issued an appeal to churches urging them to provide the necessary funds.

* * *

**Rivalry between England And Scotland Renewed**

Questions arising out of postwar developments have led to not a little rivalry between Scotland and England. It centers chiefly around two proposals. One is the building of a road bridge across the Firth of Forth to supplement the famous Forth bridge, which carries only the railway. It is claimed that a modern bridge suitable for heavy road traffic would do much to open the whole east of Scotland and improve its industries. So far, however, appeals to Parliament have failed to secure the assurance that this work would be put on the priority list. The other matter is the conviction that the huge airdrome


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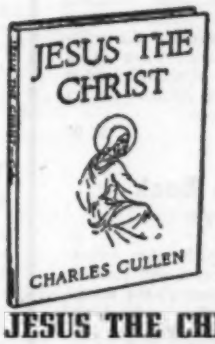


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FERDINAND M. ISSERMAN. Anti-Semitism has taken hold of the world with a vengeance that could prevail only in wartime. In this book Dr. Isserman gives a true picture of the Jew and of his contributions to civilization. A book that should serve to root out the hatred that is being given a people who are in fact a miracle of history. $2.50

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which has grown up at Prestwick, in Ayrshire, and which has rendered unique service both as a training ground for pilots and as the chief landing place for planes from America and Canada, should be retained as a main center of civil aviation. Here again Parliament has hesitated to give any assurance, only tentatively suggesting that, owing to its comparative freedom from fog, the field should be retained as a second or third best landing place, and a new airdrome constructed nearer London. On these questions feeling in Scotland is running high, and the old rivalry between the nations is very much in evidence.

* * *

**Belgians Care for Scots Kirk**

A touching story has come through regarding the way in which Belgian people living in the neighborhood of the Scots Kirk in Brussels have cared for and cherished that little building during all the years of the war. It would almost seem that it stood to them as a symbol of the things they fought for and a promise of the hope they never lost. One woman especially, a Mme. Philippon, who lived in the same street, took infinite pains to have it left intact by the Germans, and even managed to keep hidden a small stock of coal so that the church could be heated for a service as soon as our men entered Brussels. She it was, too, who saw that it was kept clean and tidy, and who brought flowers for the communion table. Mme. Philippon is a Roman Catholic.

* * *

**And So Forth**

The Church of Scotland foreign mission committee is deeply concerned over the damage wrought by the hurricane to church property in Jamaica. The government will doubtless provide some compensation, but it is estimated that over £5,000 will fall on the native Presbyterians for repairs and replacements.

Ronald Selby Wright, known throughout Britain as the radio padre, is now serving in the Middle East.

With our missions in Manchuria closed down, some of the missionaries who made their escape or were repatriated have found their way to other fields. One of our most distinguished missionaries, Helen Maclean, is on the eve of sailing for west Africa to take up educational work there. Others have for some time been serving in east Africa.

The rising cost of living is for most people partly compensated for by increase in wages, but those on fixed salaries are often hard hit. It has just been announced by the maintenance of the ministry committee of the Church of Scotland that the minimum stipend has been raised from £350 to £370.

GEORGE CARSTAIRS.

## The Church Roll

Aleksi Lehtonen, bishop of Tammerfors, Finland, has been elected archbishop of that country to succeed Erkki Kaila, who died recently.

Eric Johnson, who has represented the American Friends Service Committee in Lisbon, North Africa and Calcutta, returned to Philadelphia early in January to administer the committee's work in India.

Paul W. Harrison, medical missionary of

the Reformed Church in America, has been decorated by Great Britain with the gold Kaisar-I-Hind medal "for great service to the people and nation" of Arabia.

Charles T. Leber, executive secretary of the Board of Foreign Missions of the Presbyterian Church, U.S.A., has returned from a tour to explore and evaluate the work of Evangelical missions in Latin America.

Benjamin Otto, for 55 years a Baptist minister and since 1932 president of the board of trustees of the Northern Baptist Theological Seminary, died Feb. 16 at his home in Miami. He was 82.

Mrs. Margaret Dreier Robins, international leader in the movement to improve the condition of women and children in industry and wife of Raymond Robins, widely known social worker who led the American Red Cross mission to Russia in 1917-18, died Feb. 21.

According to an announcement in the *Central European Observer* (London), Odd Nansen, Norwegian architect and son of the explorer and world-famous relief administrator, Fridtjof Nansen, has been consigned by nazi forces to a Jewish labor camp because of his public denunciation of the persecution of Norwegian Jews.

## Current Feature Films

*Prepared by Independent Filmscores*

M-Mature. Y-Younger. C-Children

**Dead Men's Eyes** (Univ.) *Melodrama.* Machinations follow plan of father to will his eyes so blind prospective son-in-law can see. *Useless exploitation of horror.* M

**Guest in the House** (UA) Anne Baxter, Ralph Bellamy, Aline MacMahon, Ruth Warrick. *Drama.* Evil influence wrought in family by neurotic girl to whom hospitality is extended. A *compelling psychological study* that holds interest by its convincing presentation, although sober analysis reveals inadequacy of procedures to deal with psychiatric factors involved. M

**Meet Me in St. Louis** (MGM) Mary Astor, Harry Davenport, Judy Garland, Margaret O'Brien. *Musical,* in technicolor, set in day-to-day adventures of talented, gregarious family in St. Louis of 1903-4. *Delightfully spirited,* charming, warm-hearted domestic comedy with lilting musical interludes, including some imaginative use of camera to convey emotions of childhood. Colorful settings, costumes. M, Y, C

**Murder, My Sweet** (RKO) Dick Powell, Claire Trevor. *Melodrama.* Lone-wolf detective is tortured by gangsters on whose nefarious schemes he stumbles during routine assignment. Some sequences reveal new use of camera to express mental states, but film is so unpleasant in every way, so filled with scenes hard-boiled, *brutal* for their own sake, that it becomes almost a travesty on current murder cycle. Motivation and development confusing. M

**World Without Borders** (Univ.) *Documentary* tracing by means of resurrected early films, photos, models from Institute of Aeronautical Science the story of man's conquest of the air, predicting future of peacetime aviation. A comprehensive, *illuminating* treatise, ably conceived and edited. M, Y, C

BEST CURRENT FILMS

*For Family:* An American Romance, Going My Way, The Great Mr. Handel, Hail the Conquering Hero, Home in Indiana, Mr. Winkle Goes to War, New Americans, Our Hearts Were Young and Gay, Wilson, Wing and a Prayer.

*For Mature Audience:* The Battle of the Marianas, Double Indemnity, Dragon Seed, Inside China Today, The Keys of the Kingdom, None but the Lonely Heart, Objective Burma, 1812, Gaslight, Since You Went Away, The Seventh Cross, The Song of Bernadette, The Suspect, Two Girls and a Sailor.

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